

A Catechisme or Institution of Christian Religion, to be learned of all

youth, next after the lyttle Cate-
chisme : appointed in the
Booke of Common
Prayer.

A NOWEL



AT LONDON
Printed by Roger Warde,
for the assignes of Richard Day.

Cum Privilegio Regiae Maiestatis.

Anno. 1584.

To the most Reuerend
 Fathers in God, my Lordes, Mathew,
 Archbishop of Canterburie, Ed-
 mund Archbishop of Yorke, Edwine
 Bishoppe of London, and the rest of
 the Bishops in England.



*T*is not unknown unto your
 wisdomes, that the diuersities
 of Catechismes, in shortnes, or
 length, eyther for the first en-
 tryng of chyl dren, or for the
 more full instruction of youth,
 in the principles and sum of christian Religion,
 are as well allowed by the iudgements of diuers
 godly and learned men, as also practised in many
 christian Churches, in sundry countries, well re-
 formed, not without good reason, grounded vpo
 the diuersities of ages, and capacities of wittes :
 I therefore vpon the sayd considerations, haue ap-
 plied my selfe in this Catechisme, beeing of a
 mydle sort, both to further the profite, and to sa-
 tisfy the mindes of such as maye iudge the lyttle
 Catechisme, as written for very young chyl dren,
 not fully enough to serue for theyr instruction,
 and on the other part may thinke the larger Ca-
 techisme, to be too long and tedious, eyther for
 theyr capacity or leysure : for theyr vse, I say, and
 contentation, I haue heere abridged the largest
 Catechisme in such sort, Vt, as it maye seeme
 neyther much defectiue in any necessary poyntes
 of christian Religion, neither very superfluous in
 any vnecessary circumstaunces, and amplifica-
 tions, neyther in consequence of matter greatly
 swaruing from good order. That as the least Ca-
 techisme

The Epistle.

chisme is most meet for the first entring of children, or others, though of more age, yet not of the greatest capacity: so might this of the mydle sort serue for such, as hauing somewhat profited, were yet desirous of further instructio: and lastly, such as not contented to knowe the cheefe poyntes of christian religion, breely set forth, were desyrous also to see and vnderstand the reasons and proofes of the same, may find in the largest Catechisme wherewith to content and satisfie their mindes: so that none should lacke instructions, of godlyness meet for them, of what age or capacity so euer they were. The which three Catechismes beeing purely translated into the Latine tongue, maye not onely serue yong beginners, or more forward scholars, in the Grammar schole, to the same vse, and to the learning of true Religion, and the right vse of the Latine speech with one labour, but the last also might seeme not vnprofytable vnto many Ecclesiasticall Ministers for diuers good purposes. Might it therefore please your good L. in respect of the former and other good considerations, which may vnto your wisdomes better appeare, to allowe the same, I shall thinke my lyttle labour right well bestowed. And humbly taking my leaue, I commend you vnto the grace of almighty God, who haue the same alwayes in his blessing.

Notem. 1572

Your good Lordshippe
so commaund. A. N.

A. ii.

Christian religion. Gods word. Testamēt.



Aister. Tell me my Chylde of
what religion thou art.

Scholler. Of the same re-
ligion, which Christe our

Sauicour taught, where-
of I am called, and doe trust, that indeed

I am a Christian.

Ma. What is the Christian Religion?

Mat. 4. b. 10.

Iohn. 4. c. 14

Sch. Christian religion is the true wor-
shipping of God, and keeping of his com-
mandements.

Ma. Of whom, or where is it to be leaured?

Iohn 5. d. 39.

Acts. 17. 11.

2 Tim. 3. d. 15

16. 17.

Sch. Of the word of God, which is writ-
ten in the booke of the olde and newe
Testament.

Ma. Why is Gods word named the Testament?

Sch. Because Gods will, what he would
hade vs to doe by his, is there perfectlie
and vnbchangeable contayned: from
the which we ought not to swerue on a-
ny side.

Ca. 3. c. 15, 17

Iohn. 4. d. 25

Gal. 1. 2. 8. 9.

Deu. 4. 2. 2.

Esa. 3. d. 12.

Ma. By what meanes shall wee come to the
knowledge of Gods will written in his word?

Ioh. 5. d. 39.

Act. 17. c. 11.

Sch. By dilligent reading and studying
of the same, or by hearing it read and
truelie taught.

1. Co. 1. d. 21.

2. b. 7.

Ma. Is that sufficient?

Sch. Because no man can by his owne
witte

Studie. Prayer.

With diligence, attayne to the knowledge of Gods wisdom, in his worde retained, we must with continual & fervent prayer craue of God, that it would please him by his holie Spirit to indue our heartes with vnderstanding and beleefe of his holy word, and with earnest desire to obey his will therein declared.

Psa. 119, c. 33

34, 35.

Ioh. 16, b, 13

Iohn. 1. b. 17

Luk. 16, d, 16

Acts. 13, f, 39

Ro. 6, c, 14, 15

Ma. Which be the cheefest partes of the worde of God?

Sch. The Lawe and the Gospell.

Ma. Howe be these two knowne the one from the other?

Sch. The Lawe teacheth vs our duety towardes God, and our neighbour, and chargeth vs straightly to doe the same: promising euermore lasting lyfe to such as doe fulfill the Lawe, and threatening euermore nall damnation to such as doe breake the same.

Mat. 22, d, 37

48, 39, 40

Lu. 10, c, 27

38.

Rom. 10, 2. 5

Gal. 3, b, 10

Ma. What dooth the Gospelle?

Sch. It promisseth that God through faith in Christe, will be mercifull to forgive the offenders of the law, such as be sorry therefore and purpose to amend.

Mar. 1. b. 15,

Luk. 5, b, 32.

Iohn. 1, b, 17

Act. 13, f, 38, 39

& 13, f, 38, 39

Rom. 1. 2. 5. b

16, & 6, c, 14,

Ma. How many partes be there of true Religion?

Sch. There be two principall partes of

15.

A. iij.

religi

The law. The Gospell. Partes of religion.

religion, lyke wylke as of the wozd of God
out of the which; as it were the spring
head, religion both flow.

Ioh. 14. b. 15.

c. 21. 23. 24.

Ro. 10. a. 8. &

b. 8.

Mar. 1. b. 15.

Rom. 1. a. 5.

b. 16

Ma. Which be they?

Sch. Obedience which the Lawe com-
mandeth: and faith, or beleefe which
the Gospell requireth.

Ma. For more plainnesse, I would haue thee to
make more partes of religion.

Sch. I may I thinke, conueniently rec-
kon these foure, as chiefe partes of true
Religion: Obedience, faith, prayer, and
the Sacraments.

Ioh. 14. b. 15.

c. 21. 23. 24

Mar. 16, d. 16

Act. 2. c. 21.

Ro. 10, c. 12.

31.

Ma. Well then: I wyll enquire of these foure in
order, as you haue rehearsed them. And for that
true obedience which is the first part, is to be tri-
ed by the rule of Gods law: I thinke it necessary,
in the beginning to knowe what thou thinkest
of Gods lawe.

Ioh. 14. b. 15

c. 21, 23. 24

Gal. 3, b. 10

Sch. I thinke the lawe of God wrytten
in two tables, to be the most perfect rule
of righteousnesse, commaunding all good
thinges that are to be done, and forbidding
the contrarie.

Ex. 34, d. 28.

29.

Pla. 19, b. 6

7, 8, 9, 10, &

Exod. 20

Dent. 5,

Esa, 30, d. 21.

Ma. Whereof treateth the first table?

Sch. Of godlinesse, or of our duetie to-
wardes God: and it contayneth the
foure

The first Table. The second Table.

fourth first commaundements.

Mat. 22, d, 36
37.

Ma. The second whereof treateth it?

Sch. Of Charitie, or loue among men, and of our duty one towards an other: which Table containeth five commaundements: and so in the whole, the Lawe containeth ten commaundementes: and therefore also is called the ten commaundementes.

Mat. 19, c, 13
19, and. 22, d
39, 40.
Ex. 34, d, 29,
Deu. 4, b, 13.

Ma. Rehearse the fyrst commaundement of the fyrst Table.

Sch. God spake thus: Heare O Israell, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have none other Gods before me.

Exo. 20, a, 1.
2, 3.
Deu. 5, a, 5, 6,
7.

Ma. Why doth he in the beginning tell vs that he is the Lord our God?

Sch. In those wordes his infinite maiestie, power, and goodnesse, are expressed, whereby we are most straightly charged, with obedience: unless we will be both rebelles against him, that is most mighty: and unthankfull towards him, that is most good and gracious.

Deu. 10, b, 12
13.

Mal. 1, b, 5, 6

Ma. What meaneth it, that hee chargeth vs to haue none other Gods before him?

A. iij.

Sch.

Idolatrie forbidden.

Sch. He forbiddeth and condemneth all
Idolatrie.

Ma. What is Idolatrie?

Sch. To reuerence with godly worship
any creatures, or to put our trust, or con-
fost in them as Gods: which to do, were
most abominable. For wee ought to
giue all godlie honour onely to his Ma-
iesty: the greatest loue to his godnesse:
to flie to him & to craue his helpe in all
feares and daungers: and with thank-
fulnes to acknowledge that we owe our
selues, and all things that we haue, vnto
his godnesse.

Pf. 115. b. 8, 9

Mat. 4. b. 10

Deu. 10. b. 12

13. d. 20, 21

Mat. 22. d. 37

Psa. 50. c. 14,

15. d. 23

Psa. 79. d. 13.

& 95. a. 6, 7

& 100. a. 1, 2, 3

Iohn. 3. d. 27

1. Cor. 4. b. 7.

Iam. 1. c. 17.

Psal. 7. b. 9.

& 33. c. 14.

Esa. 29. c. 13.

Math. 5. a. 8.

& 15. a. 8

Ma. What meane those last wordes, before me
or in my sight?

Sch. That there is nothing so secrete,
that can be hidde from him: and that
therefore, not onely with open lyfe, and
outward shewe, but also with the in-
ward and pure godlynesse of the heart,
we ought to honour him, and none but
him onely.

Ma. Make me a breefe rehearsal of such as thou
doost thinke cheefly to breake this commaunde-
ment,

Leui. 19. c. 31

Eccle. 8. c. 19

& 4. 7. b. 9.

Sch. All Idolaters, as I haue sayde, all
Soothslayers, Coniurers, Sorcerers,
Wit.

The second Commandement.

Witches, Charmers, and all that seeke
vnto them: all false Prophetes that doe
teach lyes: all that abuse the worde of
God, or doe not giue the cheefe credite
vnto it, neyther be guided by it, but doe
followe theyr owne fantasies: all that
feare, loue, or esteeme any Creatures a-
boue God, or equally with him, all these
and such lyke, doe breake this first com-
maundement of God.

Deu. 18. c. 19
20.
Mat. 15. a. 2.
3. b. 6, 9.

Ma. Rehearse now the second Commaunde-
ment.

Sch. *Thou shalt not make to thy selfe a-
nie grauen Image, nor the likenesse of anie
thing that is in heauen aboue, or in the
earth beneath, or in the water vnder the
earth: thou shalt not bow downe to them,
nor vvorship them. For I the Lord thy God
am a ielous God, and visite the sinnes of
the Fathers vpon the children, vnto the
third and fourth generation of them that
hate me, and shew mercy vnto thousandes
in them that loue mee, and keepe my com-
maundements.*

Exo. 20. a. 4.
d. 13
Leui. 26. a. 1.
Deu. 4. c. 15
16. 17. 18. 19.
Esa. 40. d. 18.
& 44. b. 9 & c

Ma. It maye seeme that this lawe dooth con-
demne the Arts of Painting and Graving, so that
it is not lawfull to haue any Images at all.

Sch.

7 mages not to be vvorshipped.

*Mat. 22. c. 20
21. d. 36, 37* **Sch.** Not so: for in this first Table he speaketh not of any artificiall thing, ciuillie to be vled, but onelie treateth of things which doe appertaine to the worshipping of God.

Ma. What is then the meaning of this commaundement?

*Esa. 40. d. 18
&c.* **Sch.** In this second commaundement, GOD first forbiddeth vs to make any Images, to expresse or counterseyte him, or to seeke him, or to worshippe him in Images. And secondlie, he chargeth vs, not to worshippe the Images themselves, or to abuse them in any wise by Idolatrie or Superstition: but that we worshippe GOD alone in spyrite and trueth, and as himselfe hath commaunded vs in his worde, to worshippe him, and not other wise; after our owne fantasies.

Ma. Why is it not lawfull to expresse God with a bodily and visible forme?

*Pf. 113. a. 4, 5
& 115. a. 3, 4
Esa. 40. c. 18
Iohn. 4. c. 24
Rom. 1. c. 20
23, &c.* **Sch.** Because there can be no lykenesse, or agreeing betwene God, who is a spirite, eternall, infinite, vnmeasurable, incomprehensible, and a bodily, frayle, dead, and a vaine shap or Image.

Ma. What manner of worshipping is it which is

God abhorreth Idolatrie.

is heere condemned?

Sch. When we intending to praye, turne our selues to Images, fall downe and kneele before them, with bencou-
ring our heads: or other signes doe shew
any honour vnto them, as if God were
represented vnto vs by them.

Leui. 26, a, 1.
Deu. 4, c. 19.
& 5, b, 9.
Psa. 97, b, 7
& 115, b, 8.
Esa. 44, c, 17.
Acts. 7, f, 41.

Mr. Rehearse the addition in the ende of this
Lawe.

Sch. For (sayth he) I the Lord thy God,
am a ielous God, and visite the sinnes of
the Fathers vpon the Children, vnto the
third and fourth generation of them that
hate me.

Exo. 20, a, 5.
Deut. 5, b, 9
& 4, c, 15.
Psa. 78, f, 58

Mr. Wherefore sayth God these wordes?

Sch. First, in naming himselfe, our
Lord and our God, he chargeth vs to obey
him in all thinges, both in respect of his
authoritie, and of his goodnesse, as was
afoze noted. And by the word, *ielous*, he
declareth that he can abide no partener,
or equall to be worshipped with him.

Deu. 10, b, 12
13.
1. Re. 18, f, 39
Mal. 1, b, 5, 6.
1. Ti. 9, c, 15,
19.
Exo. 34, b, 14.
Esa. 42, b, 8.

Ma. What more is sayd to forbidde Idolatrie;

Sch. To restraine vs from offending of
him by Idolatrie, which he so extreme-
lie hateth, he threateneth, That he will
take vengeance, not onlie of them that
shall

Exo. 34, b, 7.
Esa. 14, c, 20,
21.

The thirde Commandement.

shall so offend, but also of their children and posteritie.

Ma. Proceede thou in the next.

Sch. As GOD by great threatninges feareth vs from disobeying of him, so dooth he with greater promises of his mercie and goodnesse, allure vs to obey him: promising that *He will shew great mercifulnesse, both towards all those that doe loue him, and also towards thousands of their posteritie.*

Deu. 5, b. 10.

Ex. 34, b. 6, 7

Ma. Where afore speaking of reuenging, he nameth but three or foure generations, at the most, why doth he heere speaking of his mercy, name Thousandes?

Psa. 30. 2, 5.

& 103. b. 8. &

145. b. 8

Esa. 54. b. 7, 8

10.

Sch. To shew that he is much more inclined to mercifulnesse, and to goodnesse, then to severitie and sharpnesse.

Ma. Rehearse now the thyrde Commandement.

Exo. 20, b. 7.

Leui. 19, b. 12

Sch. *Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not holde him guiltlesse that taketh his name in vaine.*

Ma. Tell me what it is to take the name of God in vaine.

Esa. 8. c. 19

& 52. b. 5.

Sch. To abuse it in blasphemy, Sorcery, or Witchcraft, in Cursing, Forswearing

The right vse of Gods name.

ring, or with swearing rashlie, vnadvisedly, or without necessity, or with once naming it, without a weighty cause, and great reuerence.

Leu. 19, b, 12
Acts. 19, c. 13
1 Tim. 1, b, 10
Mat. 1, 33, 34
Psa. 113, 2, 1, 2

Ma. Is there any lawfull vsing of the name of God in swearing?

Sch. Yea forsooth, when an othe is taken for a iust cause, eyther to asseure a truth, specially, if y Magistrate require, or command it, or of any other matter of great importance, wherein we are eyther to maintayne vniolate the honour of God, & to set forth his glory, or to preserve mutuall agreement and charity among men. In these cases we may take an oth, vsing therein with great reuerence the fearefull and glorious name of our God onely, and of none other creature.

Exo. 22, b, 12
Iosu. 2, b, 12
Psa. 15, b, 5
& 63, b, 12
2 Cor. 1, d, 23
Gal. 1, d, 20
Heb. 6, d, 26

Ma. What followeth next?

Sch. For the Lord will not holde him guiltles, that taketh his name in vaine.

Exo. 20, b, 7.
Leui. 19, b, 10

Ma. Why dooth he heere particularly threaten them that abuse his name?

Sch. His meaning was to shew howe highly he esteemeth y glory of his name, to the end that seeing punishment ready for vs, we should so much the moze heedfully beware of abusing it.

Leui. 19, c, 12
Eze. 19, b, 2,
1. 14.

Ma.

The right vse of Gods name.

Ma. Maye we not then sweare by the names of Saintes, or by the names of other men, or creatures?

Sch. No: for to sweare, is nothing els but to cal^l vpon him by whom we sweare, to be a witness that we sweare true: and to be a reuenger of our lying, if we sweare false. Which honour of knowing and punishing of all euill, being due to Gods willedome and maiestie onelie, to giue to any other persons or creatures, were a most heinous sinne.

Ma. — Rehearse the next commaundement.

Sch. The seventh Commaundement, which is the last of the first table is this.

* Remember that thou keepe holy the Sabbath day. Sixe daies shalt thou labour, and doo all that thou hast to doo: But the seventh daie is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou, and thy sonne, and thy daughter, thy man seruiaunt, and thy maide seruiaunt, thy cattell and the straunger, that is within thy Gates. For in sixe dayes the Lorde made Heauen and Earth, the sea, and all that in them is, and rested the seventh daie. Wherefore the Lord blessed the seventh

Exo. 16. c. 23

& 20 b. 8. 9

10. 11.

& 31. c. 13.

Leui. 23. 12. 3.

Deu. 5. c. 12

13. 14. 15.

Exo. 20, b. 12

Ge. 2. 1. 2. 3

Heb. 4. 2. 3. c

9. 10

The fourth Commaundement.

uenth daye and halowed it.

Ma. What meaneth this word Sabbar?

Sch. *Sabbar*, by interpretation signifieth rest. And that daye (for that it is appointed vnto for the worshipping of **G O D**) the godly must laye aside all worlde lyne busynesse, that they maye the more dilligently intend to religion and godlinesse.

Exo. 16. d. 23
Leu. 16. c. 31
Iere. 27. c. 21.
Luk. 23. c. 56
Ezec. 46. a. 3,
Mark. 16. a. 2

Ma. Why hath God set heerein before vs an example of himselfe, for vs to follow?

Sch. Because notable and noble examples, do more thoroughly styre vp and sharpen mens mindes. For seruants doo willingly followe theyr Maister, and Childzen theyr Parents. And nothing is more to be desyred of men then to frame themselves to the example and following of God.

Tob. 2. b. 12.
Ioh. 13. b. 13.
15.
1. Co. 4. d. 15
16. & 11. a. 1
Eph. 5. a. 1.
1. Pet. 2. d. 21
f. 42.

Ma. After what maner is this Sabbar daye to be kept holy?

Sch. The people must assemble together, to heare the doctrine of Christe, to yeelde confession of theyr Faith, to make publique prayers to God, to keepe the memozy of Gods workes, and to render thanks vnto him for his benefitts, and to celebrate

Mark. 6. a. 2.
Luke. 4. c. 16
Act. 13. d. 27.
Mat. 10. d. 32
Pla. 95. a. 2.
Esa. 56. c. 7.
Mat. 21. c. 13.
Eph. 5. d. 21.
1. Co. 11. d. 18
& 14. c. 26

The Sabbath.

celebrate the holy Sacraments which he hath left vs.

Ma. Is there no more required of vs for the keeping holy of the Sabbath day?

Sch. This is the outward rest and keeping holy of the Sabbath day: besides the which, there is a spirituall rest and sanctifying of it.

Ma. What is that?

Sch. What is when resting from worldly businesse, and from our owne workes and studies, we yeelde our selues wholly to Gods gouernance, that he maye do his workes in vs, and when (as the scripture termeth it) we crucifie our flesh, we bridle the froward desires and motions of our heart, restraining our owne nature, that we may obey the wil of God, for thus dooing, our Sabbath day here vpon earth, shall most aptly expresse a figure & likenesse of the eternall and most holy rest, which we shall for euer enioye in heauen.

Ma. Shall it be enough to haue doone these things euery seuenth day?

Sch. These things in dede euery man priuately ought to recozd & thinke vpon euery daye, but for our negligence and weake

Isa. 1. c. 14. 16

& 58. d. 13.

He. 4. c. 9. 10

Gal. 5. d. 24.

Col. 3. a. 5

Psal. 1. a. 2. &

84. a. 4.

Luke. 18. a. 1.

Eph. 5. c. 19. 2

breastmeete take, and certaine speciall
ways by publike order appointed for
this matter.

Ma. Hereto thou hast rehearsed mee the
lawes of the first table, wherein the true wor-
shipping of God, which is the fountaine of
all good thinges is briefly comprehended,
and all euill thinges to Godward bee forbid-
den: Now therefore I would haue thee tel-
me what bee the duties of our Charitie and
long towardes men, which duties doo spring
and are drawen out of the same fountaine &
which are contained in the second table.

Sch. The second table, becometh thus:
Honour thy father and thy mother, that
thy daies may be long in the land which
the Lord thy God giveth thee.

Exod. 20. b. 22.
Deut. 5. b. 16.
Math. 15. a. 4.

Ma. What is meant in this place, by this word
Honour?

Sch. The honour of parents containeth
love, feare, and reverence, and consisteth
in obeying them, in serving, helping,
and defending them, and also in finding
and relieving them, if euer they bee in
need.

Pro. 1. a. 8.
Mat. 7. b. 10. 12.
Col. 3. c. 20.
Heb. 12. c. 9

Ma. Doth the law extend onely to parents by
nature?

De. 17. b. 9. 10.
Rom. 13. a. 1.
Luke. 10. c. 16.
Leuit. 19. c. 32.
I. Tim. 5. a. 1.
Pro. 5. c. 13.

Sch. All that be in authoritie, or worthy
of reverence, are meant by the name of pa-
rentes: as Princes, Magistrates, Mini-
sters

The 4. Table The 5. Commandement.

Members of the Church, Schoolemasters,
Learned men, wise men, aged men, men
of worship and such like.

Rom. 13. a. 4.

Heb. 13. c. 17.

Ma. Why are princes, magistrates, and other
superiours called by the name of Parentes

Sch. To teache vs that they are geuen
vs of God, both for our owne and the
publike benefite, and so by the name of
Parentes, giuen to Princes, Magistrates
and other superiours, we are charged not
only to obey them, but also to honour,
and loue them.

Ma. What followeth?

Exod. 20. b. 12.

Leuit. 19. b. 16.

Eph. 6. a. 2. 3.

Sch. That God will blesse them, who be
obediente and geue due honour to their
Parentes, Princes, Magistrates, and o-
ther Superiours, with long and happie
life. And on the contrary part it follow-
eth, that all such as doe disobey, or dis-
honour their Parentes, Princes, Magi-
strates, or Superiours, shall come to a
sordaine, speedie and shameful death: or
els shall lead a life more wretched & vile
then any death: and finally for their dis-
obedience and wickednesse, shall suffer e-
uerlasting punishment in hell.

Exod. 20. b. 13.

Deut. 5. c. 17.

Ma. Rehearse the sixte Commandement.

Sch. Thou shalt not kill.

Ma.

The sixt Commandement.

Shall we sufficiently fulfill this lawe, if wee Math. 5. c. 21. &
 ke our handes cleane from slaughter, and 19. c. 18.

Iacob. 2. b. 11.

Math. 5. d. 21.

22. 23. 24.

Ro. 3. c. 13. 14. 15.

Gal. 5. d. 20. 21.

1 ac. 3. c. 14. d. 16

Math. 5. d. 22.

Gal. 3. c. 20. 21.

1. Iohn. 2. b. 9.

10. 11.

Luk. 6. d. 27. 28.

Rom. 12. c. 14.

d. 17. 19. 20.

Exod. 20. b. 14

Deut. 5. c. 18.

Math. 19. c. 18.

Pro. 6. d. 24. 25

15. 16.

17. 18.

19. 20.

21. 22.

23. 24.

25. 26.

27. 28.

29. 30.

31. 32.

33. 34.

35. 36.

37. 38.

39. 40.

41. 42.

43. 44.

45. 46.

47. 48.

49. 50.

51. 52.

53. 54.

55. 56.

57. 58.

59. 60.

61. 62.

63. 64.

65. 66.

67. 68.

69. 70.

71. 72.

73. 74.

75. 76.

77. 78.

79. 80.

81. 82.

83. 84.

85. 86.

87. 88.

89. 90.

91. 92.

93. 94.

95. 96.

97. 98.

99. 100.

101. 102.

103. 104.

105. 106.

107. 108.

109. 110.

111. 112.

113. 114.

115. 116.

117. 118.

119. 120.

121. 122.

123. 124.

125. 126.

127. 128.

129. 130.

131. 132.

133. 134.

135. 136.

137. 138.

139. 140.

141. 142.

143. 144.

145. 146.

147. 148.

149. 150.

151. 152.

153. 154.

155. 156.

157. 158.

159. 160.

161. 162.

163. 164.

165. 166.

167. 168.

169. 170.

171. 172.

173. 174.

175. 176.

177. 178.

179. 180.

181. 182.

183. 184.

185. 186.

187. 188.

189. 190.

191. 192.

193. 194.

195. 196.

197. 198.

199. 200.

201. 202.

203. 204.

205. 206.

207. 208.

209. 210.

211. 212.

213. 214.

215. 216.

217. 218.

219. 220.

221. 222.

223. 224.

225. 226.

227. 228.

229. 230.

231. 232.

233. 234.

235. 236.

237. 238.

239. 240.

241. 242.

243. 244.

245. 246.

247. 248.

249. 250.

251. 252.

253. 254.

255. 256.

257. 258.

259. 260.

261. 262.

263. 264.

265. 266.

267. 268.

269. 270.

271. 272.

273. 274.

275. 276.

277. 278.

279. 280.

281. 282.

283. 284.

285. 286.

287. 288.

289. 290.

291. 292.

293. 294.

295. 296.

297. 298.

299. 300.

301. 302.

303. 304.

305. 306.

307. 308.

309. 310.

311. 312.

313. 314.

315. 316.

317. 318.

319. 320.

321. 322.

323. 324.

325. 326.

327. 328.

329. 330.

331. 332.

333. 334.

335. 336.

337. 338.

339. 340.

341. 342.

343. 344.

345. 346.

347. 348.

349. 350.

351. 352.

353. 354.

355. 356.

357. 358.

359. 360.

361. 362.

363. 364.

365. 366.

367. 368.

369. 370.

371. 372.

373. 374.

375. 376.

377. 378.

379. 380.

381. 382.

383. 384.

385. 386.

387. 388.

389. 390.

391. 392.

393. 394.

395. 396.

397. 398.

399. 400.

401. 402.

403. 404.

405. 406.

407. 408.

409. 410.

411. 412.

413. 414.

415. 416.

417. 418.

419. 420.

421. 422.

423. 424.

425. 426.

427. 428.

429. 430.

431. 432.

433. 434.

435. 436.

437. 438.

439. 440.

441. 442.

443. 444.

445. 446.

447. 448.

449. 450.

451. 452.

453. 454.

455. 456.

457. 458.

459. 460.

461. 462.

463. 464.

465. 466.

467. 468.

469. 470.

471. 472.

473. 474.

475. 476.

477. 478.

479. 480.

481. 482.

483. 484.

485. 486.

487. 488.

489. 490.

491. 492.

493. 494.

495. 496.

497. 498.

499. 500.

501. 502.

503. 504.

505. 506.

The 2. Table The 5. Commandement.

Members of the Church, Schoolemasters,
Learned men, wise men, aged men, men
of worship and such like.

Ma. Why are princes, magistrates, and other
superiours called by the name of Parentes?

Rom. 13. a. 4.

Heb. 13. c. 17.

Sch. To teache vs that they are gentlemen
of God, both for our owne and the
publike benefite, and so by the name of
Parentes, given to Princes, Magistrates
and other superiours, we are charged not
only to obey them, but also to honour,
and love them.

Ma. What followeth?

Exod. 20. b. 12.

Leuit. 19. b. 15.

Eph. 6. a. 2. 3.

Sch. That God will bless them, who be
obediente and geue due honour to their
Parentes, Princes, Magistrates, and o-
ther Superiours, with long and happie
life. And on the contrary part it follow-
eth, that all such as doe disobey, or dis-
honour their Parentes, Princes, Magi-
strates, or Superiours, shall come to a
solaine, speedie and shamefull death: or
els shall lead a life more wretched & vile
then any death: and finally for their diso-
bedience and wickednesse, shall suffer e-
uerlasting punishment in hell.

Exod. 20. b. 13.

Deut. 5. c. 17.

Ma. Rehearse the sixte Commandement.

Sch. Thou shalt not kill.

Ma.

The sixt Commandement.

Shall we sufficiently fulfill this lawe, if wee
 our handes cleane from slaughter, and

Math. 5. c. 21. &
 19. c. 18.

Iacob. 2. b. 11.

All things tending towards blood
 doing are also forbidden, as mockes,
 reproches, quarrellinges, fighting and
 like.

Math. 5. d. 21.
 22. 23. 24.
 Ro. 3. c. 13. 14. 15.
 Gal. 5. d. 20. 21.
 1 ac. 3. c. 14. d. 16.

Ma. What more?

God made his Lawe not onely for
 outward works, but also, and chiefly
 for the affections of the heart. For an-
 ger, and hatred, and every desire to kill,
 revenge, or to hurt, is before God ad-
 judged manslaughter. Therefore these
 to God by his law forbidden be.

Math. 5. d. 22.

Gal. 3. c. 20. 21.

1. Iohn. 2. b. 9.

10. 11.

Ma. Shall we then fully satisfie the law, if we
 hate no man?

God in condemning hatred, requi-
 reth love toward all men, euen our ene-
 mies, yea so far as to wish health, safety,
 and all good thinges to them that misbe-
 have, and doe beare vs a hatefull and
 evil minde: and as much as in vs lieth
 to doe them good, and to pray for them.

Luk. 6. d. 27. 28.

Rom. 12. c. 14.
 d. 17. 19. 20.

Ma. What is the seventh Commandement?

Thou shalt not commit adultery.

Ma. What doest thou thinke to bee containd

Exod. 20. b. 14

Deut. 5. c. 18.

By this commandement is forbid-
 all kinde of filthy luss, al vnchast,

Math. 19. c. 18.

Pro. 6. d. 24. 25

The 7. Commandement

Mat. 5. d. 27. 28.
29.

Rom. 13. d. 13.

1. Cor. 6. b. 9. 10.

c. 15. 16. 18. 19.

1. Thel. 4. a. 3. 4.

5. 7. & 5. d. 22.

Eze. 16. g. 42.

Eccle. 33. e. 26.

ness of speech, all wantonnesse of countenance, and gesture, and all outward shewe of vnchastitie, whatsoever it be. Sobernesse likewise, excesse of meate, drinke, apparel, wanton plaies, and pastimes, and whatsoever els may occasi- any vncleannes either of body, or minde are forbidden by this commandement. For by this commandement, wee are charged to keepe our mindes also cleane from vnchaste thoughts, and desires because as well our soules as our bodies are the temples of the holie Ghost.

Ma. God on to the rest.

Exod. 20. b. 15.

Mat. 19. c. 18.

Sch. The eight commandement is, Thou shalt not steale.

Ma. What is forbidden by this Commandement?

Prou. 11. a. 1. 20

b. 10. d. 2 3.

2. Thel. 4. b. 6.

Tit. 2. c. 10.

Psal. 62. b. 10.

Pro. 17. d. 23.

Sch. Not onely those thestes which are punished by mans lawe, are forbidden but also we are charged that we receiue no man in buying or selling, by dishonest and vneuen measures or weightes, with deceitfull or naughty wares: by peruertering of iudgements, with bribes or giftes, or by any deceitfull meanes. Further, all withholdeing of other mens

The viii. Commandement.

times duties, as withholding of the
ourers hire, refusing by couetous-
to releue the poore, to succour wi-
mes, fatherlesse chilozen, and straun-
s, to leaue the ignorant vntaught,
simple uncounselled, the wandering
erring vndirected, the sorrowfull
inforced, and such like, are by this law
ademed.

Ma. Is any more contained in this Command-
ment?
h. Yea forsooth. For all purpose and
fire, to make our gaine of others losse,
forbiddē by this law. For that which
wrong before man to doe, the same is
ill before God once to will, or desire.

Ma. What is the ix. Commandement?
ch. Thou shaid beare no false witnesse
gainst thy neighbor.

Ma. What is the meaning of this Command-
ment?

ch. In this lawe we are forbidden, not
ely open and manifeste Perurie, and
eaking of our oath: but also all lying,
launders, backbitinges, and euil spea-
nges, whereby our neighbour maye
lose his good name: and all flatterie and
tebling, whereby he may take harine.

Ezec. 22. b. 13.
Mal. 5. b. 5.
1. Tim. 5. c. 18.
Pro. 14. d. 20. 21.
c. 31.
Iac. 2. a. 3. 6. &
5. d. 19. 20.
Leu. 19. b. 9. 10.
& 23. d. 22.
Deut. 22. a. 1. 2.
34. 24. c. 15.
17. 19. & 27. c. 17.
18. 19.

Zac. 8. c. 16. 17.
Act. 20. g. 33.

Exod. 23. a. 1.
Leuit. 19. b. 11.
De. 19. d. 18. 19.
Psal. 15. a. 3.
Soph. 3. b. 18.

The ix. Commaundement.

Math. 9. c. 18.

Luk. 3. c. 14.

1. Pet. 2. a. 12.

1. Pet. 2. a. 12.

Pro. 3. a. 3. & 12.

c. 17. 19. & 23. d.

23.

Eccle. 37. c. 15.

2. Cor. 13. c. 18.

Eph. 4. d. 25.

Math. 7. a. 1.

Rom. 14. a. 4.

1. Cor. 13. b. 5. 7.

Exod. 20. c. 17.

Mich. 2. a. 1. 2.

Rom. 7. b. 7. &

13. d. 14.

1. Cor. 10. b. 6.

Esa. 1. c. 16.

Gal. 5. d. 24.

And that neither our selues at any time
speak any false, or vnttrue thing, neither
by wordes, writing, or silence, allow the
same in other: But that wee ever loue
follow, mayntayne, & vpholde the truth

Ma. Is there yet any more ment by this law?

Sch. God who knoweth the secretes
our hearts, whē he forbiddeth euill speak-
ing, doth therewith also forbid wrong
fall misdeeming, and euill thinking
our neighbours. Yea, and hee chargeth
vs, as farre as truely maye suffer, to
thinke well of the, and to our uttermost
power to p̄serue their good name.

Ma. Nowe remaineth the last Commaundement.

Sch. Thou shalt not couet thy neighbor
house. Thou shalt not couet thy neighbor
bours wife, nor his seruauant, nor his
Mayde, nor his Oxe, nor his Ass, nor
any thing that is his.

Ma. What is more commaunded here, than
was before.

Sch. God hath before forbidden euill do-
inges, & corrupt affections of the minde:
but now he requireth of vs a moste p̄e-
rise purenesse, that we suffer not any de-
sire, be it neuer so light, nor any thought

The x. Commaundement.

See it neuer so small, in anye wise swar-
 ing from right, once to creepe into our
 heart. For it is meete that euen in oure
 very hearts and mindes, shuld shine be-
 fore god, most perfect purenesse & clean-
 nesse. For innocencie and righteousness:
 but that whiche is moste perfecte, can
 please him: whereof hee hath also set be-
 fore vs this law as a most perfecte rule.

Iere. 4. b. 14.

Eze. 18. c. 31.

Math. 5. a. 8.

Rom. 12. a. 2.

Plal. 5. a. 4. 5.

2. Cor. 6. c. 14.

Ma. Now thou hast breefly tolde the mea-
 ning of the tenne Commaundementes, tell
 me, cannot all these thinges that thou hast
 seuerally, & perticularly declared, bee in fewe
 words gathered, as it were into one summe?

Sch. Yes verily, seeing that Christ our
 heauenly schoolemaister, hath cōprised y
 whole pith and substaunce of the law in
 a somme, and short abridgement, in this
 maner, saying: Thou shalt loue the lord
 thy God with all thy heart, with all thy
 soule with all thy minde, and with al thy
 strength. And this is the greatest com-
 maundement in the law. And the second
 is like vnto this: Thou shalt loue thy
 neighbour as thy selfe: for in these two
 commaundementes are contained the
 whole law and the Prophetes.

Math. 22. d. 13.

Mar. 12. c. 30.

Luk. 10. a. 17.

Ma. What maner of loue of God doost thou
 take here to be required?

B. iiii,

Sch.

The summe of the Lawe.

Deut. 10. c. 12.
17. 10.

Psal. 25. a. 1. 37.

a. 1. & 95. b. 7.

3. 9. & 118. b. 8.

Sch. Suche as is meete for God, that is, that we acknowledge him, bothe for our mosse mightie Lorde, and our mosse louing father, and mosse mercifull neighbour. Wherefore to his loue, is to bee adioined, both reuerence to his maiesty, and obedience to his wil, and assistance in his goodnesse.

Deut. 6. c. 17. 18.
and. 30. b. 6.

Iosu. 23. c. 17.

Mat. 10. d. 37. 38

Luke. 14. f. 26.

Ma. What is meant by all the heart, all the soule, all the strength?

Sch. Such seruencie, and such brisclinednesse of loue, that there bee no roome for any thoughtes, for any desires, for any meanings, or dwinges, that disagree from the loue of God. For euerie godlie man loueth God, not onely more dearely then all his, but also more dearely then himselfe.

Ma. Now what saiest thou of the loue of our neighbour?

Ioh. 13. d. 34. 35.

1. Cor. 13. b. 45.

Eph. 5. a. 2. d. 29.

Phil. 2. a. 1. 2. 3

1. The. 4. b. 9. 10

Sch. Christs will was, that there should be most straight bondes of loue among his Christians. And as we be by nature mosse inclined to the loue of our selues, so can ther not be deuised a plainer, nor shorter, nor more pithie, nor more indifferent a rule of brotherly loue, then that whiche the Lorde hath gathered out of our

The loue of our neighbour.

our owne Nature, and sette befoze vs: that is, that euerie man should beare to his neighbour the same good wil, that he beareth to himselfe. Whereof it followeth, that we should not doe any thing to our neighbour, no: say, no: thinke any thing of him, which we would not haue other to doe to our selues, o: to say, o: to thinke of our selues.

Math. 7. b. 12. 22. d. 36.
Luke. 6. d. 31.
Rom. 13. c. 8. 9.
10.
1. Cor. 13. b. 5. 6.

Ma. How farre extendeth the name of neighbour?

Sch. The name of neighbour conteineth not onely those that dwel nere vs, o: be of our kinne and aliaunce, o: frenches, o: such as bee knit to vs in any ciuil bonds of loue, but also those, whom we knowe not, yea, and our enemies.

Ma. 5. g. 43. 44.
Luk. 10. f. 33. 30
1. Thes. 4. b. 9.
10.

Ma. Seeing then the Lawe doth shewe a perfect maner of worshipping God aright, and of neighbourly loue, ought we not to liue wholly according to the rule thereof?

Sch. Yea certanely, and so much, that God promiseth life to them, that liue, according to the rule of the Lawe: and on the other side, threateneth death to them that breake his Lawe as aforesaid.

Deut. 8. a. 1. &
11. d. 12. 20. and
30. c. 15. 17.
Math. 19. c. 17.
Iohn. 1. g. 30.

Ma. Doest thou then thinke them to be justified, that doe in all thinges obeye the Lawe of God?

B. v.

Sch.

We are bound to obey the law.

Rom. 10. 3. 5.

Gen. 8. b. 5. &

8. d. 21.

Pro. 20. b. 9.

Rom. 7. c. 14. 14

Gal. 5. d. 16.

Pro. 20. b. 9.

Deut. 27. d. 36.

Gal. 3. b. 10.

Iac. 2. c. 10. 11.

Deut. 27. d. 26.

Ro. 3. b. 10. &c.

and 8. b. 7. 8.

Ephe. 2. b. 5. 6.

Iacob, 2. b. 10.

Sch. Yea surely, if any were able to performe it, they shoulde be iustified by the lawe: but we are all by original corrup-
tion of our nature, of such blindnesse, wick-
kednesse, and forwardnesse, that we can
neither vnderstande, nor are able, nor
willing to do our duetie required by the
Lawe. And though there bee some one
found, that performeth some one or two
outward poyntes of the law, yet doth he
offend in diuers other: and the heart of
man is euer swaruing from the inward
iustice and innocencie required by the
lawe. Wherefore none can bee iustified
by the law before God, for he pronoun-
ceth them all to be accursed and abhomi-
nable, that do not fulfill all thinges that
are containd in the lawe.

M. Doth then the lawe set all men in this re-
medillesse estate?

Sch. The unbeleuing and the vngodlie
the lawe doth both set, and leaue in suche
case as I haue spoken: who as they are
not able to fulfil the least ioat of the law
so haue they no affiaunce at all, in gods
mercie through Christ. But among the
godly the law hath other vles.

Ma.

Not iustified by the lawe.

M. What vses.

Sch. First the lawe setting the perfecte rule of righteousness befoze our eyes, stirreth vpp our diligence to direct our lines thereafter.

Deu.6.b.6.7.
Iosu.1.b.7.8.
Psal.1.2.2.&.119
the whole.

M. What more?

Sch. Secondly, when we perceane that the lawe requireth thinges farre aboue mans power, and doe finde our selues to weake for so great a burden, the Lawe doth raise vs vp to crane strength at the Lordes hand.

Rom.3.c.19.&
7c.14.15.
2.Cor.3.b.5.
Psal.119.2.5.12.
27.28.b.33.34.
&c.

M. Proceede?

Sch. Fur ther, when we beholde in the lawe, as it were in a glasse, the spots, & vncleannesse of our selues, it brydeleth vs, that we trust not in our owne innocencie, and stayeth vs from being proud, in the sight of God.

Rom.3.b.10.11.
12.c.19.20. and
7.b.7.

M. Say on?

Sch. When we finde in our consciences that wee be guiltie of sinne whiche is the breache of Gods lawe, and knowe also, that by sinne we do deserue the curse, & most heauie wraath of God, & that the reward of sin, is not onely all worldly misery, bodily diseases, & death, but also eternall damnation, & death euerlasting:

Prou.20.b.9.
1.Iohn.3.a.4.
Deut.27.d.26.
Gal.3.b.10.
Rom.1.c.18.&
2.b.8.&.4.c.15
and 6.d.23.
2.Cor.3.b.7.9.
Eph.5.b.5.6.

the

The vse, of the Lawe.

the Lawe shewing vs to be in this most
damnable estate, striketh our hart with
feare, and with wholesome sorrowe, and
drineth vs to repentance, and to seeke
pardon of our sinnes, righteousness, and
life euerlasting (which we cannot haue
by the lawe) by and through Christ our
Sautour onely.

Ro.3.c.20.21.

22.and 5.c.15.

16.&c.

Gal.2.c.16.

Rom.10.a.4.

Gal.3.b.10.11.&

d.24.

Ma. Then as farre as I perceiue, thou sayest
that the Law is as it were, a certaine Schole-
maister to Christe, to leade vs the right waie
to hym, by knowyng of our selues, and by
repentance and faith.

Rom.3.d.33.7.

c.12.13.16,

Gal.3.c.20.

Sch. Yea soorth: and withall, it right
well appeareth, that the Lawe is not gi-
uen in vaine, though men be far vnable
to do their duetie required in the Law.

Ma. Thou saiest true. Now my deere childe,
sith thou haste, so much as it may bee in a
shorte abridgement, largely answered this
matter of the Lawe, and obedience: good
order requireth, that wee speake next of
the Gospell, which containeth the promises
of mercie through Christ, to them that haue
broken Gods Lawe, and bee sory therefore,
to the which Gospell faith hath specially
respect. For this was the second poynt in
our deuision, and this also the verie orderly
course of those matters, that wee haue trea-
ted of, hath as it were, by the hand brought
vs vnto. Tell me therefore, what is the summe
of the Gospell, and of our faith?

Sch

The Law a guide Christ.

Sch. Cuen the same wherin the cheefe Articles of the Christian Faith haue bene in old time, bryefly knit up & contained, and which is commonly called the Creede, that is, our Beliefe.

Ma. Rehearse me thy beliefe.

Sch. I beleue in god the father almighty, maker of heauen & earth. And in Iesus Christ his only Sonne our Lorde. Which was conceived by the holy Ghost borne of the virgin Marie. Suffered vnder Ponce Pilate, was crucified, dead, & buried. He descended into hell. The third day he rose againe from the dead. Hee ascended into heauen, and sitteth at the right hand of God the father almighty. From thence shall he come to iudge the quick and the dead. I beleue in the holy Ghost. The holy Catholike Church. The communion of Saints. The forgiveness of sinnes. The resurrection of the body. And the life euertlasting. Amen.

Ma. into how many partes dost thou diuide this whole confession of faith?

Sch. Into foure principall partes. In the firste, whereof is intreated, of God

The parts thereof.

the Father, and the creation of all thinges: In the second, of his Sonne Iesus Christ, which part containeth the whole summe of the redemption of manne: In the third, of the holie ghost: in the fourth, of the Church, and of the benefites of God toward the Church.

Ma. Go forward then to declare me those lower partes in order: and first, in the very beginning of the Creede, what meanest thou by this word: Beleeue.

Math. 10. c. 32.
and 28. d. 19.

Ioh. 1. b. 12. 13.

Rom. 1. b. 17. 18.

10. b. 9.

Gal. 3. d. 26.

Heb. 4. d. 14.

Sch. I meane thereby that I haue a true and a lively faith, that is to say a Christian mannes faith in God the Father, God the Son, and God the holy Ghost, and that I doe by this forme of confession, testifie and approue the same faith.

Iohn. 1. b. 12. 13.

Ro. 8. 2. 1. b. 14.

g. 38. 39.

Colof. 2. a. 2. 3.

Heb. 10. d. 22. 23.

and 11. a. 1.

Psal. 1. a. 3.

Math. 7. c. 17.

18. & 13. c. 23.

Gal. 3. a. 61

1. Pet. 1. c. 13. 14.

Ma. Tell me as plainly as thou canst, what that same lively, true and Christian faith is.

Sch. Faith is an assured knowledge of the fatherly good will of God toward vs through Christ, and an assurance in the same goodnesse, as it is witnessed in the Gospell: which faith hath coupled with it, an endeavour of godly life, that is, to obey the will of God the Father.

Ma. Then thou hast learned, that no vngodlie persones, which eyther despayre of Gods

The parts thereof

Gods mercie, or feare of his iustice, but leade a wicked life carelesly, can haue the true Christian faith, though they doe rehearse the wordes thereof with theyr tongue.

Sch. So I haue learned in dede.

Ma. Seeing there is but one God, tell mee why in the confession of the Christian faith thou reheardest three, the Father, the Sonne, and the holie Ghost.

Sch. Those be not the names of sundrie Gods, but of three distinde persons in one Godhead. For God the Father, God the Sonne, and God the holy Ghost, being three persons, are one onelie God, as we are taught by the holie scriptures which we ought redily to beleue, rather then curiously to search the infinite depth of so secretes and hidden mysteries.

Ma. Thou saiest true: goe forward therefore, why callest thou God Father?

Sch. First and principally for that he is the natural father of his only sonne Iesus Christ. Secondlie for that he is our Father, bothe for that he created vs, and gaue life vnto vs all, and also for that he hath beauefly begotten vs again through the holie Ghost, and by faith is his true and naturall sonne Iesus Christ, he hath elected

Mat. 3. d. 16. 17.

and 28. d. 19.

1. Iohn. 5. b. 7.

Iohn. 10. f. 30. 1

8. 14. b. 7. 8. 9.

1. Iohn. 8. 2. 10. 1

1. Cor. 8. 2. 5. 6. 1

11. Cor. 13. 14. 1

1. 2. 3. 4. 5. 6. 1

Pro. 25. d. 26

1. 2. 3. 4. 5. 6. 1

1. 2. 3. 4. 5. 6. 1

1. 2. 3. 4. 5. 6. 1

Psal. 2. b. 7.

Math. 3. c. 17.

Iohn. 1. b. 14.

Rom. 4. b. 6.]

2. Cor. 1. a. 3.

Gen. 1. d. 27. 1

Malac. 1. 2. 6.

and 2. b. 10.

Iohn. 1. b. 12.

and 3. a. 3. 5.

Rc. 8. c. 15, 16, 17

Three Persons. God the Father.

Galat. 4. a. 5. 6.
Ephes. 1. a. 5. 6.
Tit. 3. b. 7.
1. Pet. 1. a. 3. 4. d.
23.

electd and adoptd vs his chylde, and
throughe the same Christ hath giuen vs
his kingdome, and the enheritance of e-
uerlasting life.

Ma. Why doest thou name God almightie?

Esa. 40. c. 2. l. & c.
Math. 5. g. 4. 5. &
10. c. 19.
Ephes. 1. b. 11.
Heb. 1. 2. 3.

Sch. For that hee made all thinges and
hath all thinges vnder his power, to or-
der them after his will.

1. Cor. 1. 2. 7. 11. 12. 13.
1. Tim. 1. 10. 11. 12.
Mat. 8. 2. 3. 1. 12.
Luc. 2. 2. 3. 1. 3. 20.
Iohn. 10. 1. 12. 13.
29. & 19. d. 10. 11.
Act. 2. d. 23. 14.
& 4. 1. 27. 28. &
12. c. 11.
Luc. 12. b. 7. and
21. d. 18.

Ma. Be wicked spirites and euil men also sub-
iect to Gods power?

Sch. Elle coulde we neuer bee oute of
feare, if they might haue any power o-
uer vs without the wil of God. But we
are vpholden by this comfort, & neither
Devils, nor wicked men can once stirre
but at Gods wil or sufferance: and that
we are so vnder the protection of our al-
mightie father, that not so much as one
heare of our heade can fall to the ground
but by his will, who beareth vs so good
will.

1. Cor. 1. 2. 7. 11. 12. 13.
1. Tim. 1. 10. 11. 12.
Mat. 8. 2. 3. 1. 12.
Luc. 2. 2. 3. 1. 3. 20.
Iohn. 10. 1. 12. 13.
29. & 19. d. 10. 11.
Act. 2. d. 23. 14.
& 4. 1. 27. 28. &
12. c. 11.
Luc. 12. b. 7. and
21. d. 18.

Ma. Why is it added that God is the creatour of
heauen and earth?

Psal. 115. a. 1. &
50. b. 6.

Sch. Because the greatnesse of his power,
and goodnesse of God, which are of them-
selues incomprehensible, are to be seene
in his workes, as it were in a glasse. For
when wee see that same vnmearurable
greatnesse

God the creator and governor of all things.

greatnes of the world, and all the parts thereof to be so framed, as they could not possible in beautie be fairer, nor for profite be better, we forthwith thereby understande the infinite power, wisdom, and goodnesse of the workman and builder thereof.

Ma. Howe doest thou say that God created all things?

Sch. That God the most good and mighty Father, at the beginning and of nothing, by the power of his word, that is, of Iesus Christ, his sonne, framed and made this whole visible world, and all things whatsoever they be that are contained therein, and also the uncorporeall spirits, whom we call Angels.

Ge. 1. d. a. 1. & c.
Pt. 33. b. 6. 7 & c.
89. b. 11.
Iohn. 1. a. 3.
Act. 14. c. 15.
1. Cor. 8. a. 6.
Heb. 1. a. 2.
Col. 1. c. 16.

Ma. But dost thou thinke it godly, to as-
firme; that God created all spirites, such thale
wicked spirites, whom we call devils?

Gen. 1. d. 31.
Iohn. 8. f. 44.
Iud. b. 6.

Sch. God did not create them such, but
they by their owne euilnesse, fell from
their first creatiō, without hope of reco-
uerie, and so are they become euill, not
by creation and nature, but by corrupti-
on of nature.

Ma. Did God thinke it enough to haue once
created all things, and then to cast away all fur-
ther care of all things from thencefoorth?

C,

Sch,

Psal. 75. a 3. &
104. b, 8. & c. &
145. c. 14. 15. &
147. a, 5. 6. & c.
Col. 1. b. 16. 17.
Heb. 1. a. 2. 3.

Gen. 1. d. 26. 29
Psa. 8. b, 6. 7. &
104. c. 14. 15. & c.
Pro. 16. a. 4.
Esa. 4. b. 7. &
Rom. 11. c. 36.
Col. 1. c. 16.

Ge. 1. d. 26. & 2.
b, 7. c, 18. 20. d
22. 23.

Ge. 1. d. 26. 27.
31.
Col. 3. b, 10.

The glory of God the end of all things.

Sch. No. But as God hath created also
he upholdeth, & governeeth all: els would
all have run to utter ruine.

Ma. To what ende doest thou thinke that al-
mightie God hath created and doeth govern
all things?

Sch. The worlde it selfe was made for
man, & all things that are therein were
provided for the vse and profite of man.
And as God made all other things for
man, so made hee man himselfe for his
glory.

Ma. What hast thou then to say of the first be-
ginning and creation of man?

Sch. That which Moyses wrote, that is :
That GOD fashioned the first man of
Claye, and breathed into him soule, and
life: and afterward out of the side of mā,
being cast in a sleepe, hee tooke out wo-
man, and brought her into the worlde to
ioine her to man for an helper and a co-
panion of his life.

Ma. Where at this day there is to bee scene in
in both men and women, so great corruption,
wickednesse and peruersnesse, did God create
them such from the beginning?

Sch. Nothing lesse. For God being most
perfectly good, can make nothing but
good. God therefore at the firste made
man,

Creation of man.

man, according to his owne image and
likenesse.

Ma. What was that image, according to the
which thou saiest that man was fashioned?

Sch. It is most absolute righteousnesse, Deut. 32, a. 3. 4.
a most perfect holinesse which most p^{ro} Rom. 9. c. 14.
perly belongeth to the verie Nature of
God, the which image was in mā, untill
man by blots of sinne marred the same. Col. 3, b. 10. 7.
I. Iohn, 1, b. 5.
& 2, c. 29, and 3

Ma. Tell me how this came to passe?

Sch. The woman deceived by the deuill, Sap. 1. c. 13, 14.
perswaded the man to take of the fruite
which God had forbidden them, wherby
the Image according to the which they
were created, was defaced: and bothe
they and their posteritie became disobe-
dient to God, froward and vnable to all
goodnesse, and subiectes not onely to all
worldly miseries, bodily diseases & tem-
porall death, but also vnto eternal death
and euerlasting damnation. Eph. 5, b. 5, 6.

Ma. But may it not seeme that G O D did too
rigorously punish the tasting of one Apple?

Sch. Lette no man extenuate the moste
heinous offence of man as a small tres-
passe, and weigh the deede by the Apple,
and by the onely excelle of Gluttonie. Gen. 3. a. 3. 4. 5.
For hee with his wife caught & snared 6. b. 11. d. 12. 7.

C. ii.

With

The siane of our first parents most horrible.

Gen. 1. d. 28. 29
Pla. 8. b. 4. 5. 6.
&c. and 104. c.
14. 15.

Gen. 1. d. 26. 27
Col. 3. b. 10.

Ose. 6. b. 7.

With the guilefull allurements of sath
by infidelitie revolted from the truth
God to a lye: he haue credit to the fal
suggestions of the Serpent, wherein
accused God of vntruth, of enuie, and
malicious withdratwing of some goo
nes: hauing receiued so many benefite
he became most vnthankefull towarde
God the giuer of them, he the childe
the earth, not contented that hee wa
made accoꝝding to the Image of Go
with intollerable ambition and pꝛyde
sought to make himselfe equall with the
maiestie of God. Finally he withdꝛe
himselfe from allegiance to his creato
yea and malepertly shooke of his yoke
Waine therfoze is it to extennate the
of Adam.

Ma. But why should all the posteritie for
Parentes fault loose all that felicitie, and fall
all miseries?

Mat. 7. c. 18. &
12. c. 33.
Rom. 7. b. 12.
c. 14. 17, &c.

Sch. God indued Adam with those orna
ments, to haue them or lose them to hi
and his, that is to all mankinde. And
could not otherwise be, but that as of a
euill tree euill fruites do spryng, so of
dam beeing corrupted with sinne, all the

Originall sinne.

he that came of him must also bee corrupted with that originall sinne. Nowe we neede not so much to complaine on our father Adam, seeing our selues our many and great sinnes are most cruelly fallen into al miseries, death and damnation, for deliuerie from the which, there remaineth no helpe or remedie in our selues, or any other creature.

Ma. What hope and comfort then is left, and in whome remaineth it?

An. God promised that the seede of the woman, which is Iesus Christ the sonne of the virgin Mary should bruse y^e heade of the serpent; that is of the deuill, who receiued them: and so should deliuer the their posteritie that beleeued the same. And this is it, which now followeth in the second parte of the Creede: I beleeue in Iesus Christ, &c.

Ma. What signifieth this name I E S V S?

An. Iesus is in our tongue as much to saye, as the Saviour. For Iesus Christe the sonne of God, and the son of the virgin Mary, hath deliuered and saved vs which were holden bounde with wickednesse.

C.iii,

and

Ose. 6. b, 7.

Rom. 6. d. 23.

2, Cor. II, 2, 3.

Ephe. 5. b, 6.

Gen. 3. c. 14. 15.

Rom. 5. c. 15, 16.

&c.

Gal. 3. c. 16, 19.

Heb. 2. d. 14, 15.

16.

Math. 1. d. 21.

Act. 12. f. 38.

Col. 1. e. 13. 14.

Heb. 2. d. 14, 15.

1. Iohn 3. b. 8.

The second part of the Creede.

and shal in the soule bondage of the old Serpent the Devill, and were wapper in the snares of eternall death.

Math. 2. d. 21.

Ma. Who gaue him the name of Iesus?

Luk. 1. c. 31, and

Sch. The Angell by the commaundment of God himselfe.

2. c. 21.

Ma. Now tell mee what meaneth this name of Christ?

Psal. 2. a. 6.

Esay. 61. a. 1.

Da. 9. d. 24. 25.

Luk. 4. c. 18,

Act. 4. c. 27.

Act. 10. f. 38.

Heb. 1. c. 9.

Luk. 1. c. 32, 33.

Iohn. 18. f. 36.

Col. 1. c. 13. 14.

2. Tim. 4. a. 1.

Sch. It is as much to say, as anointed, whereby is meant that hee by the holie ghost, is annointed the soueraigne king, Priest, and Prophet.

Ma. Is Christes kingdome a worldly kyngdome?

Sch. No, but a Spirituall and eternall kingdome, that is gouerned and ordeined by the worde and spirite of God: which bying with them righteousnes and life.

Rom. 13. d. 12.

&c. & 16. c. 20.

2. Cor. 10. a. 4.

Eph. 6. b. 10. 11.

&c.

Ma. What suite take we of this kingdome?
Sch. It furnisbeth vs with strength and spirituall armour to banquish the flesh, the worlde, sinne, and the deuill, the outrageous deadly enemies of our soules, and to liue vertuously and holily.

Psal. 110. b. 4. 5.

Heb. 4. d. 14, 15

&c. & 5. b. 6. 7.

& 7. a. 2. 3. b. 11

12. &c.

Ma. What maner of Priest is Christ?

Sch. The greatest and an euerlasting Priest, which onelie is able to appeare before God, only able to make the sacrifice

The name of Iesus Christ.

since that God will allow, and accept, and and 9.d.1.3.14
only able to appease the wrath of God.

Ma. To what commoditie of ours dooth hee thus?

Sch. For vs he craueth & prayeth peace Iohn.14.d.27.
and pardon of God, for vs he appealeth Act.10.t.36.
the wrath of God, and vs he reconcileth Eph.2.c.14.15.
to his father, for Christ alone is our me- &c.
diatour, by whome we are made at one Col.1.c.20.
with God. Yea it maketh vs as it Heb.9.d.14.15
were fellowe Priestes, with him in his 2.Tim.2.b.5.
Priesthode, giuing vs also an entrie to Rom.8.c.13 &
his Father, that wee may with assured 12.2.1.
nes come into his presence, and be bold Gal.4.a.5.6.
by him to offer vs, and all ours to God Eph.3.b.21.
the father in sacrifice. Heb.4.d.15.16

Ma. What manner of Prophet is Christ?

Sch. Whereas men despised all other
Prophets and teachers, the seruants of
God, Christe himselfe the sonne of God Luk.7.c.16.
and Lord of all Prophets came downe Act.7.a.37.
from heauen his Fathers Ambassadour Heb.1.a.12.
and messenger to men, fully to declare Iohn.8.d.26.c.
his Fathers wil, and to instruct men in 40.& 15.c.15.&
right knowledge of God, and of al truth. 17.a.6.&c &
And so in the name of Christ are contai- 18.g.37.
ned those three offices which the Sonne

C.iii.

of

Christ the onely sonne of God.

of God receiued of his father, & fulfilled, to make vs partners with him of all the fruite therof. For the Sonne of God is not onely called, and is in dede Iesus Christe, that is, the Saviour, King, Prince, and prophet, but also he is so for vs, and to our benefite and saluation.

Ma. How doest thou call Christ the only sonne of God, seeing also the godly are also named the children of God?

Math. 2. c. 15. &
3. d. 17.

Iohn. 1. b. 14. c.
34. & 14. b. 10. II
Heb. 1. a. 2. 3. &
5. b. 5.

Rom. 8. c. 43. 15

Gal. 4. a. 4. 5.

Eph. 1. a. 5.

1. Iohn. 3. a. 1.

ch. For that Christ is the onely naturall sonne of GOD, of one substance with the Father. And we being by nature the children of olde Adam, are made the children of God by adoption, grace, & fauour, through Christ our saviour.

Ma. What meaneth it that thou doest call Christ our Lord?

Math. 9. a. 6. &

10. a. 1. & 21. c.

18. & 28. d. 18.

Luk. 1. d. 32. 33.

Eph. 1. d. 20. 21. &

Sch. For that the Father hath given him dominion ouer men, Angels & al things, and that he gouerneth the kingdome of God, both in heauen, and in earth, with his owne will and power.

Ma. What more?

Deu. 10. b. 12. c.

20. Mal. b. 1. 6.

Luk. 9. c. 23. 24

& 14. d. 26. 27.

Sch. Hereby are all the Godlie put in minde, that they are not at their owne libertie, but that both in their bodies & soules, and in their life & death, they are
are

wholie subject to their Lorde, to whom they ought to bee obedient & seruiceable in all things as most faithfull seruants.

Heb.2.5.6.&c.
a.b.9.10.

Ma. What followeth next?

Sch. Next is declared, how he tooke vpon him mans nature, and hath perfozmed all things needfull to our saluation.

Ma. Was it then necessarie that the Sonne of God should be made man?

Mat.1.c.17.and
17.d.22.23.and
20.d.19.

Sch. Because necessary it was, that what man had offended against GOD, man should be aby, and satisfie it: which most heauie burthen, none but Iesus Christe both God and man, was able to beare.

Iohn.1.b.14.&c
H.f.50.51.

Neither could there be any other mediator, to make peace betwene God & mā, but Iesus Christ both God and man.

Rom.5.c.15.&c
1.cor.15.c.21.22
Phi.2.a.6.7.&c
H.b.2.b.9.

Ma. What followeth?

1.Tim,2.b.5.
Heb.9.b.14.15
&9.d.28.

Sch. That he was conceived by the holie Ghost, borne of the virgin Mary.

1.Pet.2.d.21.24

Ma. And why was hee not begotten after the vsuall and naturall maner?

Iohn.1.c.19.d.
36.

Sch. Because he, who came to clense vs from our sinnes must needes bee cleane from sinne himselke. And therefore was that most pure Lambe of GOD Iesus Christe, by the marueilous working of the holie Ghost, conceived and borne of

1.Cor.7.b.7.8.
Heb.4.15.and
9.d.14.

Math.1.c.23:
Luk.1.c.31.35.

C.b.

the

Christ man, borne without sinne.

the Virgin Mary without sinne.

Ma. Why is the virgin Mary by name expressed?

Gen. 22. d. 18.

Esa. 53. a. 1.

Mat. 1. a. 1. &c.
and 21. d. 42.

Rom. c. a. 2.

Sch. That Christ may be knowne to be that true seede of Abraham, and David, of whom it was from God foretold, and foreshewed by the prophetes: of the which Abraham, David, and the virgin Mary lineally descended.

Ma. Proceede in rehearsing thy beleeve.

Sch. Hee suffered vnder Ponce Pilate, was crucified, dead and buried.

Ma. Why doeth the Creede omit the story of his life, and passeth straight from his birth to his death?

Esa. 53.

Act. 13. d. 23. 27.
&c.

Sch. Because in the Creede are rehearsed only the chiefe points of our redemption, and such things as so properly belong to it, that they containe as it were the substance thereof.

Ma. Rehearse the order of his death somewhat more plainly.

Mat. 26. b. 14.
15. &c. an 1 27.
the whole.

Mat. 14. c. 45.
&c. & 15. the
whole.

Sch. He was most wickedly betrayed by Judas, his owne Disciple. Who was with money corrupted and hyred thereunto: he was forsake of al his disciples, denyed and forsworne by Peter, falsely and maliciously accused by the Iewes, condemned by Pilate the Romane President,

Christ's death, Christ suffered willingly,

silent, he was buffeted, scourged, crowned with thorne, and clothed in purple, and otherwise abused and scorned, both most cruelly and spitefully: and finally with his Crosse laide vpon his neck, hee was haled out of the Citie into the place named Caluarie, where betwixt two thæues they vilainously nailed him vpon the Crosse, vpon the whiche being extremely tormented, he suffered most painful and shameful death, sustaining with all torments of minde moze cruell then any bodily death.

Ma. Did Christ suffer al this willingly, or vn-willingly?

Sch. Notwithstanding that this most vile and cruell death was most terrible to his humane nature: yet did he submit his will vnto his fathers will, who had appointed him vnto the same, and so hee suffered the said vile reproches, torments, and most cruell death, both willingly obeying his father, and most patientlie praying for those who crucified him.

Ma. Why would God haue his most innocent Sonne to suffer such a shamefull and painefull death?

Sch. Christ became our suretie & pledge vnto

Luc. 22. c. 47

&c. and 23.

whole.

Iohn. 18. 19.

whole.

Mat. 26. d. 37.

38. 39. 40. 41.

f. 53. & 20. d. 28.

Mar. 10. f. 45.

Iohn. 10. c. 11. 15.

& 17. 18.

Phil. 2. b. 8.

Luk. 23. c. 34.

Esay. 53. the

whole.

The benefites of Christes death.

Rom. 1, 2, 3.
2. Cor. 5, d. 21.
Gal. 1, 2, 4.
Eph. 1, 2, 3, &c.
b, 7, &c.
Col. 1, c. 13, 14,
& 2, c. 13, 14.
1. Pet. 3, d. 18,
and 4, a. 1.
Iohn. c. 6.
2. Cor. 15, d. 21.

In the places
next before no-
ted.

Ro. 5, b. 8, 10. II
2. Cor. 5, d. 18.
19, 20, 21.
Eph. 2, c. 11, 13.
14, 17, &c.
Heb. 7, d. 26, 27
& 9, d. 12, 14. &
10, c. 12, 14, 17.

Rom. 8, a. 1, 2, c.
33, 34.
Col. 3, c. 13, 14.
& c. d. 20, 21.

Psal. 51, b. 7.

unto his father to answer, pay, & suffer
whatsoever we did owe, and had deser-
ued. And therefore he (though himselfe
most innocent) suffered for vs most wic-
ked sinners. And his father laid our bur-
then vpon him, according to that rigour
of the lawe & iustice: that for his sake he
might deale most mercifully with vs.

Ma. Rehearse me then the summe of those be-
nefits which we enjoy by Christes death.

Sch. Christ as I before touched, yelded
himselfe in our steade & place, to satisfie
for our sinnes before God his father, to
appease the wrath of God towards vs
for our disobedience, by the swete sacri-
fice of his obedience, and to make vs at
one with God. And so Christ the moste
innocent Lambe of God, was bound to
set vs sinners at libertie, who were thral
vnto sathan, death, and dānation. Christ
most guiltlesse, was acused and condem-
ned by the sentence of a worldly Iudge,
that he might acquit vs most gilltie and
moste worthe to bee condemned, before
the heauenly iudgement seate: Christ by
his precious blood shed for vs, hath clen-
sed and washed away the spots and filth
of

The benefites of Christes death.

of our finnes. And finallie Christ by his
undeserued reproches, moste painefull,
and shamefull death, hath deliuered vs
from eternall paine, shame, and death e-
uerlasting, which we had moste iustlie
deserued by our finnes, which finnes are
buried with Christ, and cleane remoued
from the sight of God. And so all Christs
suffering is a medicine and remedy to al
our miseries, wherinto we are fallē, et-
ther originally by Adam, or afterwards
by our owne wickednesse, so that wee
faithfully beleue in him and embrace
him.

Heb. 9. d. 14.
1. Iohn. 1. b. 7.
Apoc. 1. b. 5.
1. Pet. 2. d. 21. 22.
&c.
Rom. 4. b. 7. 8.
Col. 2. c. 13. 14.
Heb. 10. c. 17.
Rom. 8. c. 1. 2.

Ma. Notwithstanding wee doe suffer death of
the body, which is a parcell of the punishment
due to sinne.

Sch. Death of the bodie, which without
Christe was the gate to hell: is now by
Christe made to all that beleue in him,
the gate and passage into heauen: euen
as he himself did by death enter into his
kingdome, so that death which befoze
was a punishment, is now by Christe
become a vantage.

Luc. 23. f. 43.
Iohn. 8. 25. 26.
1. Cor. 15. c. 18.
21. g. 54. 55. &c.
1. Thes. 4. c. 13.
14.
Phil. 1. c. 21. 23.
Apoc. 14. c. 13.

Ma. Commeth there any other profite vnto vs
by the death of Christ?

Sch. Christes sufferings and death, is

not

Christ our example.

Ephc. 5. 2. 2.
1. Pet. 2. d. 11. &c
and 4. 2. 1. 2. &c.

not onely a medicine of our miseries, as
I befoze noted, but also an example for
vs to follow.

Io. 13. b. 15. &c.

Ma. Declare that more plainly.

Eph. 5. 2. 2.

1. Pet. 2. d. 21. &c

and 4. 2. 1. 2. &c.

1. Ioh. 2. 2. 6.

Sch. We ought after his example to bee
obedient vnto the wil of God our heauē
ly father, and patiently to take all iniu-
ries at mens hands, and to crucifie the
wicked lustes of the flesh, and to be as
dead and buried vnto sinne, so that wee
sinne no more hereafter, after the exāple
of Christ our Saviour, who was cruci-
fied, dead and buried, for sinne: & in deede
naughtie lusts (which other wise are vn-
hindeled) are in those, who by faith doe
cleaue vnto Christ, by the vertue of his
death as it were crucified, & the burning
heate of them so quenched by his blood,
that they may easily be brought to obey
the Spirit. So that wee are holpen by
the vertue of his death to performe that
which we are moued vnto by the exam-
ple of his life and death.

Ro. 6. 3. 1. 4. 7.

b. 11. &c.

Gal. 2. d. 20. &

5. & 24.

Coloss. 2. c. 13.

&c.

Gal. 2. d. 20. & 5.

d. 24.

Coloss. 2. c. 13.

&c.

Ma. Are we not hereby put in minde of our
dutie also toward Christ?

Rom. 14. b. 7. 8.

1. Cor. 6. d. 20.

2. Cor. 5. d. 15.

1. Thes. 5. b. 10.

Sch. We are in deede taught that we are
not our owne, to doe what we liste: but
that we are wholly Christs, who hath so
dearely

Christ buried, why.

dearely bought vs, most bounden to obey him, and to doe his will, most bounden to loue him, who so dearely loned vs first, being yet his enemies: most ready againe to yeld all that is ours, yea and our selues wholly vnto Christ, who hath giuen himself wholly vnto vs: most ready for his sake to forsake not only all worldly things and pleasures of this life, but also to lose our liues rather then we forsake Christ and our loue and duetie towards him: For happie is the death that being due to nature, is chiefly yelded for Christ, for Christ I saue, which offered and yelded himself to willing death for vs, and who being the authour of life, both wil and is able to deliuer vs being dead from death, and to restore vs to life everlasting.

Rem. 5. b, 8. 10

Mat. 10. d. 37.

and 16. d. 25.

Luk. 9. c. 23. 24.

&c. & 14. l. 26.

Math. 1. 6. d. 25

Mar. 8. d. 35

&c. 1. 2. 21. 22

Ma. Why doest thou also adde that he was buried?

Sch. His dead body was laide in graue that his death should be moze euidente, and that all men might certainly know it. For if he by e by had reuiued, many would haue brought his death in debate and question, and made it doubtfull.

Math. 12. d. 40.

and 27. g. 59.

60. &c.

1. Cor. 15. a. 5.

Ma. What meaneth his descending into hell?

Sch.

Christes descending into hell.

Sch. That as Christ in his bodie descended into the bowels of the earth, so his soule seuered from the body, he descended into hel, and that therewith also the vertue of his death so preuailed through to the deade, and to very Hell it selfe, that both the soules of the unbelieuing felte theyr mooste painefull and iust damnation, for infidelitie, & sathan himselfe the prince of Hell, selfe that all the power of his tyrannye and darkenesse was weakened, vanquished, and fallen to tyme: and on the other side, the deade, who while they liued, beleued in Christ, vnderstood that the work of their redemption, was now finished, and perceined the effecte and strength thereof, with most swete and assured comfort.

1. Pet. 1. d. 19.
Iohn. 8. d. 24.
1. Cor. 15. g. 54.
55. &c.
Heb. 1. d. 14. 15.

Iohn. 5. c. 25. 28
and 11 c. 25. 26.
Rom. 14. b. 8, 9
Coloss. 1. c. 13.
14. 19. 20.

Ma. Now let vs go forward to the rest.
Sch. The third day after he rose againe, & by the space of fortie daies oftentimes shewed himselfe alieue, and was conuersant amongst his Disciples, eating and drinking with them.

Mat. 28. b. 6, 9.
Iohn. 20. c. 14.
& c. d. 19, & c. &c.
1. 2, 1, & c.
Act. 1. a. 3, & 13
c. 30. 31.
1. Cor. 15. a. 4. f.
& c.

Ma. Was it not enough that by his death we obtayne deliuerance from sinne, and pardon?

Sch. That was not enough if we confesse

Christ rose againe from death

der either him or our selues. For if hee had not risen againe, hee could not bee thought to be the sonne of God, nor could hee haue been our saviour from death. But now rising from death to sternal life, he declared the power of his Godhead, and hath shewed himselfe the conqueror of sin and death, yea of the devill himselfe. Ma. What profit bringeth it to vs, that Christ rose againe?

Sch. Manifest and diuers. For from thence cometh vnto vs an endeavour, vertue and strength, to liue wel and honestly, thereby Christ endueth vs with righteousness, which before we lacked. And Christ by his resurrection from death to life, is become to vs the author of life, for from thence haue we hope, that our mortall bodies also shall one day be restozed from death, and rise againe, for that he hath made vs partakers of his resurrection and life. For it cannot be that Christ our head rising againe should suffer vs the members of his body to be consumed, and utterly destroyed by death.

Ma. Proceede.

Sch. As the Scriptures doe teache, that Christ is risen for our righteousness: so

Do

doe

Christes descending into hell.

Sch. That as Christ in his bodie descended into the bowels of the earth, so his soule seuered from the body, he descended into hel, and that the with also the vertue of his death so perced through to y^e deade, and to very Hell it selfe, that both the soules of the unbeleebing felte theyr mooste painefull and iust damnation, for infidelitie, & sathan himselfe the Prince of Hel, felte that all the power of his tyrannie and darkenesse was weakened, banquished, and fallen to ruine: and on the other side, the deade, who while they liued, beliened in Christ, vnderstand that the work of their redemption, was now finished, and perceined the effecte and strength thereof, with most swete and assured comfort.

1, Pet. 1. d. 19.

Iohn. 8. d. 24.

1. Cor. 15. g. 54.

55. &c.

Heb. 1. d. 14. 15.

Iohn. 5. c. 25. 28.

and 11 c. 25. 26.

Rom. 14. b. 8, 9.

Coloss. 1. c. 13.

14. 19. 20.

Mat. 28. b. 6, 9.

Iohn. 20. c. 14.

& c. d. 19, &c. &c.

21. 23. 1. &c.

Act. 1. a. 3, & 13.

c. 30. 31.

1. Cor. 15. a. 4. 5.

&c.

Ma. Now let vs go forward to the rest.

Sch. The third day after he rose againe, & by the space of fortie daies oftentimes shew himselfe aliae, and was conuersant amongst his Disciples, eating and drinking with them.

Ma. Was it not enough that by his deathe we shoulde haue deliuerance from sinne, and pardon?

Sch. That was not enough if we consi-
der

Christ rose againe from death

der either him or our selues. For if hee had not risen againe, hee could not bee thought to be the sonne of God, nor could hee haue been our saviour from death. But now rising from death to eternal life, he declares the power of his Godhead, and hath shewed himselfe the conquerour of sin and death, yea of the deuill himselfe. Ma. What profit bringeth it to vs, that Christ rose againe?

Rom. 1.2.4.&6

2.4.b.9.10.&.

8.2.1.2.&c.

1 Cor. 15. d. 26.

8.54.&c.

Eph. 1.d.20.&c.

Phil. 2. b. 9.&c.

Gal. 2.d.19. 20.

Sch. Manifest and diuers. For from thence cometh vnto vs an endeavour, vertue and strength, to liue wel and honestly, thereby Christ endueth vs with righteousness, which before we lacked. And Christ by his resurrection from death to life, is become to vs the author of life, for from thence haue we hope, that our mortall bodies also shall one day be restored from death, and rise againe, so that he hath made vs partakers of his resurrection and life. For it cannot be that Christ our head rising againe should suffer vs the members of his body to be consumed, and utterly destroyed by death.

Rom. 4.d.25.&

5.c.15.&c. and 6.

2.4.5.b.11.12.&c

1 Cor 15.c. 20.

1. Thef. 4.d. 14.

Col. 1.d.13.

2. Tim. 2. b. 21.

Ma. Proceede.

Sch. As the Scriptures doe teache, that Christ is risen for our righteousness: so

D.

doe

The benefices of Christes resurrection.

Rom. 6. 2. 4. &c.

b. 9. 10. 11. &c.

Eph. 5. d. 23.

Col. 3. a. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

Mat. 10. d. 19.

Luc. 24. g. 5. c.

Act. 13. 9. 10. &c.

10. 12. b. 8. and

16. b. 10. c. 16. d.

23. & 20. d. 17.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

2. 2. 1. 1. &c.

doe they also teach that wee after his ex-
ample should rise frō the deadly workes
of sinne, and liue from hence forth vnto
righteousnesse and holinesse: to the per-
formance whereof Christe enueth vs
with strength by the vertue and power
of his glorious resurrection.

Ma. What followeth in the Creed?

Sch. He ascended into heaven, & sitteth

on the right hand of God, the father &c.

Ma. Tell me how this is to be understood?

Sch. Plainely that Christe in his body

ascended into heauen, where hee had not

afore ben in his bodie: and left the earth

where afore hee had ben in his body.

Ma. Is he then here in earth no more with vs?

Sch. He did himselfe forselue vnto his

Apostles, that they should not haue him

alwaies with the, which is to be vnder-

standed of his bodily presence. For in y

nature of his Godhead, which filleth all

things, both he euer was in heauen, and

also with the same, and with his spirite

hee is alwaies presente in earth with his

church, and shall be present till the ende

of the world.

Ma. Then are wee not lefte without his helpe

and protection, though wee haue not his bo-

dy

dy

dy

dy

dy

dy

dy

dy

dy

dy

dy

dy

dy

Christes ascension.

dily presence.

Sch. No forsooth. For Christe sitting on the right hande of GOD, doth with his power, wisedome, and prouidence rule, and dispose the worlde, moue, governe, and order all thinges: and as he promysed, hee sendeth downe his holy Spirite from heauen into our hearts, as a moste sure pledge of his good will, by whiche spirite he bringeth vs from darckenesse and mist, into open light, he giueth sight to the blindness of our mindes, hee cha- seth sorrowe out of our hartes, and doth comfort and strengthe vs: and the same will be doe vnto the worlde's end.

Ma. Now as touching Christe, what doest thou chiefly consider, in his ascending and sitting at the right hand of his Father?

Sch. It was meete, that Christe whiche from the highest degrees of honour and dignitie, had descended to y basest estate of a seruaunt, and to the reproche of con- demnation and shamefull death: shoulde on the other side obtaine most noble glo- ric, and excellent estate, euen the same which he had before, that his glory & ma- iestie might in pproportion aunswere to his baseneste and shame.

Math. 28. a. 16.

1oh. 16. b. 7. and

17. a. 2. & c.

Eph. 1. d. 20. and

4. b. 8 & c.

Phil. 2. b. 9. 14.

Col. 1. c. 18.

Apoc. 1. d. 15.

Rom. 8. a. 5. &

8. a. 4-5. b. 9. & c.

Eph. 1. d. 20. & c.

Phil. 2. b. 9. & c.

1ohn. 17. a. 5.

D. ii.

Ma.

The profit of Christes ascension.

Ma. What profit take we of his ascending into heauen, and sitting on the right hande of his Father?

Sch. First Christ, as he had descended to the earth, as into banishment for our sakes, so when he went vp into heauen, his Fathers inheritance, hee entred in our name, making vs a way and an chierie thither, and opening vs the gate of heauen, which was before shut against vs for sinne. Moreover, he being present in the sight of God, as commending vs vnto him, and making intercession for vs, is the patrone of our cause, who being our aduocate, our matter cannot quaille.

Ma. But how can we followe his example in his ascending vp to heauen?

Sch. We ought from henceforth to looke vp to heauen, and to raise vp our minds and hearts thither, where Christ is at the right hande of the Father: Bending al our thoughts and studies vpon diuine eternall, and heauenly things; and not vpon earthly, woꝛldly, and transitorie things.

Ma. What more?

Sch. Wee are furthermoze taught, purely and sincerely to woꝛshippe Christ the

Lord

Io. 14. 2. 3. &c.

1oh. 16. c. 26.

Rom. 8. f. 34.

Heb. 7. d. 25. &c.

9. g. 24.

1. 1oh. 2. a. 1.

1. Cor. 15. f. 47.

48. &c.

Col. 3. a. 1. 2. &c.

Es. 7. b. 11. &c.

c. 16. 17. &c.

Mat. 5. a. 8. &c.

The imitation of Christs resurrection.

Lord now reigning in heauen, not with any earthly worship, traditions, or hain inuentions of men; but with heauenly and very spiritual worship, such as may beste beseme both vs that giue it, & him who receiueth it.

Ioh. 4. c. 20. &c
d. 24.

Ma. Now I would heare thee tell me shortly, what thou hast learned of the last iudgement, & of the end of the world.

Sch. Christ shall come in the cloudes of heauen, with most high glozy, and with most honozable and reuerend maiestie, waited on and beset with the companie & multitude of holy Angels. And at the horrible sound, and dreadful blast of trūpet, all the dead that hane liued from the creation of the woylde, to that day, shall rise againe with their soules and bodies whole and perfect: and shal appeare before his throne to be iudged, euery one for himself, to giue accompt of their life, which shalbe examined by the righteous and seuerer Judge, according to truth.

Math. 24. c. 29.
30. 11. and 25. c.
31. 31. &c.
1. Cor. 15. g. 52.
&c.
1. The. 4. d. 16.
2. Pet. 3. c. 10. &c
Ro. 14. b. 10. 12.
1. Cor. 4. a. 4. 5.
2. Co. 5. b. 10. 11.

Ma. Seeing death is certainly appointed for all men, how doest thou in the Creede say, that some shall then be quicke or aliue?

Sch. Saint Paule teacheth, that they which then shall remaine aline, shall so

1. Cor. 15. g. 51.
1. The. 4. d. 17.

1. Cor. 15. g. 53. &c. **S**ainly bee chaunged and made newe, so that the corruption of their bodies being taken away, and mortallitie remoued, they shal put on immortallitie. And this chaunge shall bee to them in steede of a death, because the ending of corrupted nature, shall be the beginning of a nature vncorrupted.

M^a. Ought the godly in thinking vpon this iudgement, to bee stricken and abashed with feare, and to dread it, and shrinke from it?

Rom. 8. 2. 1. Cor. 13. d. 23. g. 38. 3. 9. 1. Cor. 1. b. 7. Phil. 3. d. 20. Tit. 2. d. 13. 2. Pet. 3. c. 12. **Sch.** No, but rather to conceiue greafe hope and comfort thereby. For he shall giue the sentence, which was once by h^e Iudges sentence condemned for vs, to the ende that we coming vnder the glorious iudgement of God, should not bee condemned, but acquitted in iudgement.

The 3 part. **M^a.** Sith then thou hast now spoken of GOD the Father the cleaour, and of his Sonne Iesus Christ the Sauour, and so hast ended two partes of the Christian confession, now I would heare thee speake of the third part, what thou beleeuest of the holie Ghost.

Mat. 28. d. 19. 1. Ioh. 5. b. 7. and 15. d. 26. & 16. b. 7. & 20. f. 22. Act. 5. 2. 3. 4. **Sch.** I confesse that the holie Ghoste is the thirde person of the most holie Trinitie, proceeding from the Father, & the Sonne, before all beginning, & equall with them both, & of the very same substance,

The 3. part of the Creede. The holy Ghost.

Trance, and together with them worshipping
be honoured and called upon.

Ma. Why is he called Holy?

Sch. Not onely for his owne holynesse
but also for that by him the elect of God
and the members of Christ are made ho-
lie. For whiche cause, the holie Scriptu-
res haue called him the spirit of sancti-
fication.

Rom. 1. a. 4. &

15. d. 16.

2. The 2. c. 13.

Tit. 3. b. 5.

1. Pet. 1. a. 2.

Ma. In what things doest thou thinke that this
sanctification consisteth?

Sch. First we are by his diuine inspira-
tion newly begotten, & therefore Christ
saide that wee must bee bozne againe of
water and the spirit. Also by his heauen-
ly breathing on vs, God the father both
chose & adopt vs to be his children, and
therefore he is worthily called the spirit
of adoption, who is in your hearts, as the
seale of our election, perswading and as-
suring vs, that Gods benefites through
Christ are all ours.

1oh. 3. a. 5. 6.

Tit. 3. b. 5.

Ro. 8. c. 15. d. 23.

Gal 4. a. 5. 6.

Rom. 8. c. 14. 15.

1. Cor. 1. d. 22. &

5. a. 5.

Eph. 1. c. 13. 14.

Ma. Proceede.

1oh. 14. b. 17. d

Sch. The holie Ghost expoundeth and
openeth the diuine misteries vnto our
minds: and by his light of the eyes of our
Soules are made cleare to understande
them. By his iudgement sinne are either

26. and 16. b. 13.

and 20. f. 22. 23.

1. Cor. 2. c. 10. 11.

d. 13. 15.

Eph. 1. d. 17.

Rom. 8. a. 5. b.

D. iiii.

pardoned

The holy Ghost, the spirite of sanctification,
pardoned, or reserved. By his strength,
finall flesh is subdued, and tamed, and
corrupt desires are bridleed, and restrai-
ned. At his hand manifolde gifts are di-
tributed among the godly.

Act. 2. 2. 4. c. 17.
& c.

1. Cor. 12. 3. 4. 7.
& c.

John. 14. b. 16. d.
26. & 15. d. 26.
and 16. a. 7.

Rom. 8. b. 11.
1. Cor. 12. 3. 4. 7.
& c. b. 11. 13. & c.

Ma. Hast thou any more to say hereof?
Sch. In the manifold and diuers discom-
modities, molestations, and miseries of
this life, the holy Ghost with his secreete
consolations, and with god hope doeth
allwaie, ease, and comforte the griefes
and mourning of the godly; which com-
monly are in this world most afflicted,
and whose sorowes do passe all humane
consolation: wherof he had the true and
proper name of Paraclete, or the confor-
ter. And finally by his power, our mozt
fall bodie shall rise and be alieue again.
Briefly, whatsoener benefits are giuen
vs in Christe, all these wee vnderstand,
seele, & receiue by the woorkes of the ho-
ly Ghost. Not vntworthily therefore, we
put confidence and trust in the authoz of
so great giftes, and doe worship and call
vpon him.

The fourth
part.

Mr. Nowe remaineth the fourth parte of the
holy Catholike Church: of the which I would
I heare what thou had to say.

Sch.

The 4. part of the Creede. The Church.

Sch. I may briefly say, that the Church is the bodie of Christ.

1. Cor. 12. d. 27.
Eph. 1. d. 22. 23.
Col. 1. c. 18. d. 24

Ma. Yea, but I would haue it somewhat more plainly and at large?

Sch. The Church is the bodie of the Christian common weale, that is the vniuersall number, & fellowship of all the faithfull, whome GOD through Christ hath before all beginning of time, appointed to everlasting life.

Rom. 12. b. 5. & c.
1. Cor. 12. b. 12.
13. & c. 20. d. 16
Eph. 1. a. 4. 5. & 3
b. 6. and 10.
Math. 25. c. 34.

Ma. Why is this point put into the Creede?

Sch. Because if the Church were not, both Christ had died without cause, and all the thinges that haue bene hitherto spoken of, should be in vain and come to nothing.

Ma. How so?

Sch. Hitherto wee haue spoken of the causes of saluation, and haue considered the foundations thereof, namely. howe God by the deserving of Christe, loueth vs, and deereley esteemeth vs: howe also by the worke of the holy Ghost, wee receive this grace of God, wherunto wee are restored. But of these this is the only effect, that there be a church that is, a company of the godly, vpon whom these benefites of God may be bestowed.

Math. 16. c. 18.
Act. 20. f. 28.
1. Cor. 12. b. 12.
13. & c.
Eph. 1. 3. 4. 5.
& c. d. 11 & c. and
3. b. 9. 10. d. 21.
and 5. d. 25.
2. Tim. 3. d. 15.
& c.

D.v.

Ma.

The holy Church.

Ma. Why doest thou call this Church holie?

Sch. That by this marke it may bee discerned from the wicked companie of the ungodly. For all those whome God hath chosen, he hath restored unto holines of life and innocencie.

Ma. Is this holinesse which thou doest attribute to the Church, already in all pointes perfect?

Sch. Not yet. For so long as wee live a mortall life of this worlde (suche is the frailty of mankind) we are of very weake strength, wholly to shun all kinde of vices. Wherefore the holinesse of the church is not yet full and perfectly finished, but yet very well begun. But when it shall bee fully ioyned to Christ, from whome it hath al cleannesse and purenesse, then shall it be clogthed with innocencie and holines in all points fully and perfectly finished, as with a certain snowie white and most pure garment.

Ma. To what purpose doest thou call this Church Catholike?

Sch. It is as much, as if I called it vniuersall. For this company or assembly of the godlie, is not pent vp in a certaine place or time, but it containeth the vniuersall

Rom. 8. c. 29. 30

1. Cor. 14. f. 33.

Eph. 2. a. 4. 5. b.

2. 12. & c.

Rom. 8. f. 26.

1. Co. 13. c. 9. & c.

2. Cor. 12. b. 5. 9.

1. Cor. 13. c. 10. &

15. g. 52. 53. & c.

Eph. 5. d. 26. 27

Apoc. 19. b. 8. &

21. a. 2 c. 10. 11.

& c. g. 27.

Mat. 28. d. 19.

Act. 2. a. 5. 9. b. 2

10. & c. 1. e. d. 2

1. Cor. 12. b. 12. c

Eph. 1. d. 21. 23.

& 2. c. 12. & c. 2

4. a. 4. 5. & c.

The Communion of Saintes.

verfall number of the faithful, that haue
liued, do live, and shall live in all places
and ages, since the beginning of the
worlde: that there may bee one body of
the Church, as there is one Christ, the
onely head of that body.

c. 15. 16.
Col. 1. c. 19.

Ma. Nowe would I haue thee tell, why af-
ter the holie Church, thou immediately ad-
dest, that wee beleeue the Communion of
Saintes.

9. 10. 2. mo 8

Sch. Whereas God hath them that wor-
ship him purely & sincerely, in all coun-
tries and places, and in all times and
ages, all they, though scuered in distant
times & places, are yet members moste
nearly ioined and knit together of one, &
of the selfe same body whereof Christ is
the head. Such is the communion that the
godly haue with Christe, & among them
selues. For they are moste nearly knit to-
gether in community of spirit, of faith, of
Sacraments, of prayers, of forgiveness
of sinnes, of eternal felicitie, and finally,
of all the benefites that God giveth his
Church through Christ. And they are ioi-
ned together among theselues, in sincere
loue, conoord, and vnitie. And because
this communion of Saintes, can not bee
perceived

1. Cor. 12. b. 17.
& c. c. 20. & c. d.
16. 8. 10. d. 10
Eph. 4. c. 15. 16.
Col. 1. c. 18. & 1.
d. 19.

Eph 4. 2. 3. 4. c.
15. 16.
Col. 2. d. 19.
Mat. 22. d. 39.
Io. 13. d. 34. 35.
Rom. 12. b. 5. & c.
1. Cor. 10. f. 24.
& 13. b. 4. 5. & c.
2. Co. 11. f. 28. 29
Gal. 6. a. 2.
Phil. 2. 2. 1. 2. & c.

The Inuisible, and the visible Church.

perceiued by our senses, nor by any natural kind of knowledge, or force of vnderstanding, as other ciuile communities & fellowships of men may be, therefore it is here rightly placed among these things that are to be beloued.

Ma. Is this Church which thou speakest of, a visible or inuisible Church?

Rom. 8. c. 39.

30. 33.

Eph. 1. 2. 4. 5. &c.

b. 11.

Col. 3. b. 12.

Sch. Here in the creede is properly entreated of the congregatio of those, whom God by his secret election, hath adopted to himselfe through Christe: Whiche church can neither bee seene with eyes, nor can continually be known by signs. Yet there is a church of God visible, or that may be seene, the tokens and marks wherof he doth shew and open vnto vs.

M1. Which be those tokens?

Ez. 55. b. 10. 11.

Luc. 24. c. 47.

John. 14. b. 13.

14. and 15. c. 16.

27. 16. c. 23.

Rom. 8. b. 8. 9.

1. Cor. 11. 1. 20.

21. 23. &c.

Math. 13. c. 5.

17. d. 1. 20. and 1

28. d. 19.

Sch. Wheresoeuer the Gospell of christ our saviour is sincerely taught, GOD by prayer truly called vpon in the name of Christe, the bolie Sacraments are rightly administred, and discipline duly bled, there the companie of christian men and women assembled, is a visible church of Christ.

M1. Are not then all they that bee in this visible Church, of the number of the electe to euersla.

The forgiveness of sinnes.

everlasting life of God. Many by hypocrisie and counterfeiting of godlinesse, do toyne themselves to this fellowship, whiche are nothing lesse then true members of the Church. But for as muche as wheresoever the word of god is sincerely taught, and his Sacraments rightly ministered, there are ever some appointed to salvation by Christ, we count all that whole compaignie, to be the Church of God, seeing also that Christ promisseth, that himselfe will be present with us, or that, that be gathered together in his name.

Ma. Why doest thou after the Church, make mention also of the forgiveness of sinnes?

Sch. First because the keyes wherewith heaven is to be opened and shutte, that is, that power of binding and loosing, of reserving and forgiving sinnes, whiche standeth in the ministry of the word of God, is by Christ given and committed to the Church, and properly belongeth unto the Church. Secondly, because no man obtaineth forgiveness of sins, & is not a true member of the church, which is the body of Christ, that is, such a one as toth not earnestly, godly, holily, yea and

Mat. 13. c. 19. & c.
d. 25. & c. 1. 47.

& c.
Esa. 55. b. 10. 11.
Mat. 28. d. 19.
& c. as above.

Mat. 18. c. 19. 20
Math. 16. c. 18.

19. & 18. c. 17. 18
1oh. 20. 1. 22. 23
1. Tim. 3. d. 15.
Mat. 24. b. 13.
1oh. 15. a. 45. & c.
Colo. 2. d. 18. 19

The Inuisible, and the visible Church.

perceived by our senses, nor by any natural kind of knowledge, or force of understanding, as other civill communities & fellowships of men may be, therefore it is here rightly placed among these things that are to be believed.

Ma. Is this Church which thou speakest of, a visible or inuisible Church?

Rom. 8. c. 39.

30. 33.

Eph. 1. 4. & c.

b. 11.

Col. 3. b. 12.

Sch. Here in the creede is properly entreated of the congregatio of those, whom God by his secret election, hath adopted to himselfe through Christe: Whiche church can neither bee seene with eyes, nor can continually be known by signs. Yet there is a church of God visible, or that may be seene, the tokens and marks wherof he doth shew and open unto vs.

Ma. Which be those tokens?

Esa. 55. b. 10. 11.

Luc. 24. c. 47.

John. 14. b. 13.

14. and 15. c. 16.

27. 1. 10. c. 23.

Rom. 8. b. 8. 9.

1. Cor. 11. 1. 20.

21. 23. & c.

Math. 13. c. 5.

17. d. 1. 20. and

18. d. 19.

Sch. Wheresoeuer the Gospell of christ our saviour is sincerely taught, GOD by prayer truly called vpon in the name of Christe, the bolie Sacraments are rightly administered, and discipline duly bled, there the companie of christian men and women assembled, is a visible church of Christ.

Ma. Are not then all they that bee in this visible Church, of the number of the electe to euerla.

The forgiveness of sinnes.

everlasting life of God. Many by hypocrisie and counterfeiting of godlinesse, do toyne themselves to this fellowship, whiche are nothing lesse then true members of the Church. But soz as muche as wheresoever the word of god is sincerely taught, and his Sacraments rightly ministered, there are ever some appointed to saluation by Christ, we count all that whole compaignie, to be the Church of God, seeing also that Christ promisseth, that himselfe will be present with those that be gathered together in his name.

Ma. Why doest thou after the Church, make mention also of the forgiveness of sinnes?

Sch. First because the keyes wherewith heaven is to be opened and shutte, that is, that power of binding and loosing, of reserving and forgiving sinnes, whiche standeth in the ministry of the word of God, is by Christ given and committed to the Church, and properly belongeth unto the Church. Secondly, because no man obtineth forgiveness of sins, y^e is not a true member of the church, which is the body of Christ, that is, such a one as doth not earnestly, godly, holily, yea and

Mat. 13. c. 19. & c.
d. 25. & c. 1. 47.

& c.

Esa. 55. b. 10. 11.

Mat. 28. d. 19.

& c. as above.

1. Tim. 3. d. 1. 1.

Mat. 18. c. 19. 20

Math. 10. c. 18.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

1. Tim. 3. d. 1. 1.

Resurrection of the body, and life everlasting.

Ma. Is man able in this feare, and these harde
distresses, to deliuer himselfe by his owne
strength shoo on lesse

Sch. Nothing lesse. For it is onely God
which strengthneth man, despeiring of
his owne estate, raising him up in afflict-
tion, restozeth him being in bitter miserie
& by whose grace the sinner conceiveth
this hope, mine & will, that I speak of.

Ma. Now rehearse the rest of the Creede.

Sch. I beleue the resurrection of the bod-
dy, and life everlasting.

Ma. Because thou haste touched somewhat of
this before, in speaking of the last iudgement,
I will aske thee but a few questions: whereto or
why doe we beleue these things?

Sch. Although we beleue that y^e saules
of men are immortall and everlasting,
yet if we should thinke that our bodies
should by death be utterly destroyed for
euer, then must wee needes be wholye
discouraged, for that, wanting the one
part of our selues, we should neuer en-
tirely possesse perfect ioy, & immortali-
tie: we do therfore certainly beleue, not
only that our soules whē we depart out
of this life, being deliuered from the sel-
lowship of our bodies, do by and by flye
vp pure & whole into heauen to Christe
but

Ps. 137. 2. 3. & 30.

b. 10. & 11. 5. 7. 8.

10. 11. 12. & 80. 14.

3. b. 7. c. 18. & c.

Act. 11. c. 18.

2. Cor. 1. 3. 14.

2. The. 2. d. 16. 17.

2. Tim. 1. 4. 25.

Math. 22. d. 30.

Ioh. 11. 2. 25.

26. & c.

1. Cor. 15. the

whole.

1. Cor. 15. c. 14.

17. 18. 19.

Luc. 16. c. 22. &

23. f. 43.

Rom. 8. b. 11.

1. Cor. 15. f. 42.

& c. g. 53. & c.

Phil. 3. d. 27.

Resurrection of the body, & life everlasting.

but also that our bodies shall at length be
delivered from all corruption, restored to
a better state of life, and joined again to
their soules, being made glorious like to
the body of Christ, and so we shall wholly
bee made perfectly and fully blessed, en-
joying eternal life, and endless felicitie.

Ma. Then thou thinkest that death of the body
ought not to be feared of the godly.

Sch. Yea forsooth. For we are throughly
perswaded, that death is not a destructi-
on that enbeth and consumeth all things
but a guide for us to heauen, that setteth
us in the way of a quiet, easie, blessed,
and everlasting life.

In these places
above noted,
and Lu. 23. f. 43
Ioh. 11. c. 25. &c.
Phil. 1. c. 21. 23.

Ma. Nowe thou hast declared the Creede, that
that is, the summe of the Christian faith, tell me
what profite get we of this faith?

Apoc. 14. d. 13.

Sc. Righteousnes before God, by which
we are made heires of eternal life.

Rom. 3. c. 21. 22
Gal. 2. c. 17. &c.

Ma. Doth not then our owne godlinesse to-
ward God, and leadinge of our life honestly
and holily among men, iustifie vs before
God?

Sch. Of this wee haue saide somewhat
already after the declaring of the lawe,
and in another place to this effect. If a-
ny man were able to liue vprightly ac-
cording to the precise rule of the lawe of

Rom. 7. c. 14. 15
and 8. a. 3. & 11.

God,

God

We are iustified by our workes.

2.5. and 12.2.6.
Gal.2.c.10. and
3.b.10.&c.

God, he should worthily be counted iustified by his good workes. But seeing we are all mosse farre from that perswasion of life, yea, and be so oppressed with conscience of our sinnes, wee must take an other course, and find an other way, how God may receive vs into fauour, then by our owne deseruing.

Ma. What way?

Luc.18.c.II. 12.
13.14.
Ro.3.d.24.&c.
& 4.2.4.&c.
6.16.
Ephc.2.2.4.5.
2.Tim.1.b.9.
Tit.3.b.4.5.

Sch. We must flee to the mercie of God, to wherby he freely embraceth vs, with lone and good will in Christ, without any our deseruing, or respect of workes, both forgiving vs our sinnes, and so giuing vs the righteousnesse of Christs by faith in him, that for the same Christs righteousnesse, he so accepteth vs, as if it were our owne. To Gods mercy therefore through Christ, we ought to impute all our iustification.

Ma. How do we knowe it to be thus?

Rom.4.b.9.12.
c.14.16.d.20.21
Gal.2.c.16.d.
20. and 5.b.11.

Sch. By the Gospell, whiche containeth the promises of GOD by Christ, to the whiche when wee adioine faith, that is to say, an assured perswasion of mynde, and steadfast confidence of Gods good will, such as hath bene lette out in the whole Creede

Faith the instrument of iustification.

Creede, we be as it were, take state and possession of this iustification, that I speake of.

Ma. Doest thou not then say, that faith is the principall cause of this iustification, so as by the mercie of faith, we are counted righteous before God?

Sch. No: for that were to sette faith in the place of Christe. But the springhead of this iustification is the mercie of God, whiche is conueighed to vs by Christe, and is offered to vs by the Gospell, and receiued of vs by faith, as with a hande, And so faith is not the cause, but the instrument of iustification, for that it embraceth Christe, which is our iustification, coupling vs with so straight bonde to him, that it maketh vs partakers of all his good things.

Ma. But can he that hath this faith lacke good workes?

Sch. No: for by faith we receiue Christe vnto vs. And he doth not onely sette vs at libertie from sinne and death, and make vs at one with god, but (also with the diuine inspiration & vertue of the holy Ghost) doth regenerate and newlye forme vs, to the induror of innocencie &

Eph. 1. a. 4. 5. 6.
&c. & 2. a. 4. &c.
Tit. 3. b. 4. 5. 6.
Mar. 1. b. 14. 15.
Ioh. 1. b. 12.
Ro. 3. d. 21. &c.
& 4. c. 16. d. 9.

Rom 6. a. 4. &
7. b. 6. and 8. a.
&c. b. 9. 13. &c.
2. Cor. 5. d. 17.
Eph. 2. c. 15. & 4.
d. 23. 24.
Col. 3. b. 9. 16.

C. ii.

holinesse

Rom. 5.2.1.2.
1. Cor. 13.2.2.
Eph. 3.1.7.
1a.2.d.20.
1. Pet. 1.d.19.2.

Psal. 1.2.3.
Mat. 7.c.17.18
& 12.d.33.35.
Ro. 6.2.1.2.3.4
Gal. 5.2.6.
Col. 1.2.6.7.
Tit. 3.c.3.

Deut. 4.2.1.2.
& 5.4.31.32
Mar. 7.b.6.7.8.
9. & 10.c.17.19.

Good workes.

holiness, which we call the holiness of life.

Ma. Thou saiest then that iustice, faith, and good workes do naturally cleave together, and therefore ought no more to bee severed then Christ the author of them in vs, can bee severed from himselfe.

Sch. It is true.

Ma. Then this doctine of faith doth not with draw mens mindes from godlye workes and duties.

Sch. Nothing lesse. For good workes doe stand vppon faith, as vppon their roote. So farre therefore is faith from withdrawing our hearts from living brightly, that contrariwise it doth moove vehemently & irte vs by to the endenour of good life: yea and so farre that wee is not truly faithfull, that doth not also to his power, bothe shunne vices, and embrace vertues, so living alwaies, as one that looketh to giue an account.

Ma. Therefore tell me plainly how our workes be acceptable to God, and what rewardes be giuen to them.

Sch. In good workes two things are principally required. First that we doe those workes that are prescribed by the law of God, secondly, that they be done with the minde and faith which God requireth

What is required in good workes.

quireth. For no boiings, or thoughts en-
terpised, or conceived, without faith,
can please God.

1oh. 14. b. 15. c.
II. 13. 15. b. 10.
Rom. 9. f. 31. 32.
and 14. d. 23.
Heb. 11. b. 6.

Ma. Then if we both doe such good workes,
and with such minde and faith as God requi-
reth, why should we not bee righteous by our
good workes?

Sch. Righteousnesse, that is to be al-
lowed before God the Judge, ought to bee
thoroughly perfect, and in all points to a-
gree with the rule of Gods Lawe: but
our workes, even the best of them, doe
swerve farre fro Gods law and iustice,
and are many waies to bee blamed and
condemned. Wherefore we can in no wise
be iustified before God by our workes.

Luc. 18. c. 11. 12.
14.
Rom. 3. c. 20. &
4. a. 2.
1oh. 4. d. 18. 19.
and 15. b. 14. 15.
16. 25. b. 4. 5. 6.
Esa. 64. b. 6.
Psal. 143. a. 2.
Gal. 2. c. 16.

Ma. Doth not this doctrine withdraw mens
minde from the duties of godlinesse, and
make them slacke and slower to good workes,
at least lesse chearefull and ready to godly en-
deuours?

Sch. No. For we are taught by the ho-
ly Scriptures, that as our sinnes do dis-
honour God, so doe our good workes
serue to the setting forth of his glory: no
paine of hell therefore, and of damnation:
nor hope of heauen and all lates ought to
stay vs from sinne, or to moue vs to ver-
tue, so much as the feare of dishonoring

Math. 5. b. 16.
I. Pct. 2. c. 12.

C. iii.

the

Good workes are profitable to men

Rom. 2. d. 14.

2. Tim. 6. a. 1.

Tit. 1. a. 5.

1. Pet. 2. a. 1.

Math. 5. b. 16.

1. Pet. 2. c. 12.

Mat. 12. d. 33. & c.

1. Joh. 4. b. 15. c.

2. L. 23. & 15. b. 10.

Phil. 1. b. 13.

the maiestie of God, and the desire of his
glorie, which ought above all things to
bee moste pretious vnto vs. For as it is
the greatest hozor and mischefe of sin,
that God and his holy word are thereby
dishonored, so beeth the honoz and exel-
ency of vertue stand herein, that God is
thereby glorified. Further good workes
doe profite our neighbor, bothe in deede,
and by good example: and they do as cer-
tain testimonies, assure vs of gods good
will toward vs, & of our hope and kind-
nesse againe to Godward, by keeping his
commandements: and they bee witnes-
ses of our faith, & so consequently of our
saluation. Therefore we may not say,
that good workes are unprofitable, or
done in vain, and without cause, so that
we obtaine not iustification by them.

Rom. 9. f. 31. 32.

Gal. 5. a. 6.

Heb. 11. a. 4. 6.

& the whole

Psal. 130. a. 3.

& 143. a. 2.

in Ma. Backward our good workes which thou
hast bestowed vnto us, the best of them please
God, whose justice is perfect. Sch. It is faith that procureth Gods fa-
uour to our workes, while it is assured
that he will not deale with vs, after ex-
tremitie of lawe, nor call our doings to
exact accounte, neither will he the seue-
rall

1577 Faith the gift of God.

like vnto tallice in weighing of them: but pardoning all their vnperfectnesse, wil for Christs sake and his deservings account them for fully perfect.

Ma. Whereas then God doth by faith bothe giue vs iustification, and by the same faith al-
loweth and receiveth our workes, tell me, doest thou thinke that this faith is a qualitie of na-
ture, or the gift of God?

Sch. Faith is the gift of God, and a sin-
gular and excellent gift. For God instruc-
teth vs with his wordes, and lightening
our minds with his holy spirite, maketh
vs apt to learne, and beleue those thin-
ges, that other wise would be farre from
entering into the raparitie of our dull
wittes, and weake faith. These thinges
the Apostles vnderstanding, do pray the
Lord to increase their faith.

Math. 16. c. 17.
Mar. 9. c. 23. 24.
Io. 9. g. 38. 39.
1. Pet. 3. d. 21.
Luc. 24. c. 24.
27. g. 45. 46.
Rom. 10. b. 8. c.
14. d. 16. 17.
Col. 1. b. 9.

Luc. 17. 2. 5.

Ma. Thou haste in good time made menti-
on of prayer. For now thou hast ended the de-
claration of the lawe of God, and of the Creede
that is to say, of the christian confession of faith,
it followeth nexte to speake of prayer, and of
thankesgiuing. In declaring of prayer therefore
what order shall we followe?

The third prin-
cipal part of
prayer.

Sch. This order, Maister, if so it please
you: first to the who is to be prayed vnto

C. liii.

to

The third principall part. Of prayer.

to secondly, with what affiance: thirdly, with what affection of heart: and fourthly, what is to be prayed for.

Ma. First then tell me who (as thou thinkest) is to be called vpon.

God alone to be called vpon

Sch. Surely none but God alone.

Ma. Why for?

Psal. 17. b. 7. &c
& 28. & 46. &
78. & 104. and
107. the whole,
and in infinite
places.

Sch. Because our health, life, defence, saluation, & all good things doe remaine in Gods hande & power, it is meete that we aske all needfull thinges of him, and in all distresses flie vnto his helpe.

Ma. Why may we not call vpon Saintes and other holy persons, which are departed out of this life, or vpon Angels?

Psal. 50. c. 15. &
89. b. 26.
Ioh. 16. & 23. 24.
Esa. 48. b. 11.

Sch. For that God himselfe requireth our innocation vpon him onely, as being the peculiar and proper worshipping belonging to his maiestie, which we may not giue to any other.

Ma. What more?

Rom. 10. b. 8. c.
14. d. 16. 17. and
14. d. 23.
Heb. 11. b. 6.

Sch. If wee should in prayer call vpon any other, sauing God onely, we should do it without the warrant of Gods word, and consequently without faith, which resteth vpon Gods word: and therefore so to do, were sinne against God, and no seruice of God.

Ma.

With what confidence we must pray to God.

Ma. Now followeth next to declare with what confidence we wretched mortall men, that are so manie waies vnworthy, ought to call vppon the immortall and most glorious God.

Sch. We doe not prouddie come before God with our prayer, as though wee of our selues were worthy to be heard: but knowing our owne unworthinesse, wee come in the name of Christe our mediator, by whose intercession wee trust to haue access to the presence of God, and to the obtaining of his fauour.

Psal. 79. b. 8. &
Dan. 9. c. 18.
Ioh. 14. b. 13. &
16. c. 23. 24.
Eph. 2. d. 18.
1. Tim. 2. b. 5.
Heb. 4. d. 14. 16
& 10. d. 19. 22. &

Ma. By what means conceiuest thou this trust that thou speakest of?

Sch. I doe beleue the promises of God, made to be by Christ in the holy scriptures, that whosoever wee aske with faith of God the father in Christs name we shall obtaine, so farre as is expedient for vs.

Mat. 21. c. 22. 22.
Mar. 11. d. 22. 23.
24.
Ioh. 14. b. 13. &
16. c. 23. 24.
Heb. 10. d. 19.
22. 23.

Ma. Now tell us with what affection of heart we must pray vnto God.

Iac. 1. a. 6. 7. and
4. 2. 3.

Sch. If we doe feele in our mindes the griefe of our miseries, and sins that doe oppress vs, as we ought to doe, it can not be, but that we shall haue greates desire of deliuerance from that griefe, and so with most feruent affection, shall we

Psa. 6. and 38.
the vvhole, and
50. c. 15. and 124
the vvhole.
Rom. 7. d. 18.
& c. and 8. d. 21.
23. c. 27. and 12
c. 12.

C. b.

make 2. Cor. 3. b. 4. 5.

What is to be asked in prayer?

make sute to God for his helpe, with all
prayers and supplications,

Ma. Is it not then enough to pray with tooing
and voice alone?

Plal. 34. c. 15. &
1. Cor. 14. 5. 7. c
1. 4. 19. 1

Sc. God hath promised y he will be nere
to helpe them onely that call upon him
truely, that is with their heart, and that
their prayers do please him, wherefore it
is also necessary that we shoud vnto
guage wherein wee make our prayers y
our tong and minde may bee together.

Mith. 7. b. 11. &
20. d. 22.
loh. 16. c. 23. 24.
1. 2. 4. a. 3.

Ma. Is it lawfull to aske of God, what so ever
cometh in our mind to desire?

1. ioh. 5. c. 14. 15.
1. 2. 3. 2. 11
1. 2. 3. 2. 11

Sch. God fashioneth that wee shoud aske
shoud be aske of God in Christs name,
and thing contrary to the will of God,
and our neighbour Christs, and to himselfe
for God to graunt, and further for us to
receiue. Wherefore then we shoud in
prayer be charged rashly by our owne
fictions. Christ himselfe hath prescribed
a forme & rule, after the which our pray-
ers ought wholly to be directed.

1. 2. 3. 2. 11
1. 2. 3. 2. 11
1. 2. 3. 2. 11

Ma. What rule and forme is that?

1. 2. 3. 2. 11
1. 2. 3. 2. 11
1. 2. 3. 2. 11

Sch. When the same forme of prayer
which the same heauenly Scholemaster
appointed to his Disciples, and by the
to be all, wherein he hath touched in bel

The Lords prayer.

The parts of
the birds
are as follows.

Mr. Rethorfe then the Lord's prayer: (1)

Sch. Will you will pray (saith the Lord)

Mat. 6. b. 9. &c.
Luc II. a. 2. &c.

47.81.8.120

1871-1872

.e.d.425.9.

10. 11. 1917.

100.22578

21. 8. 5. 4.

10

55.75.2.22 194

ms B. 11. 7. 14

This is evident

by the boke of

Planes and o-

ther prayers cō

joined in the

holy Scriptures

11-7-07-004

The parts of the Lords prayer.

The parts of
the Lords
prayer.

Psal. 33. b. 13. 14
and 34. c. 15. 17.
18. and 94. b. 9.
Io. 11. and 139.
a. 1. 2. & c. and
145. c. 18. 19.

Mat. 22. c. 21. 22.
Mar. 11. d. 22.
23. 24.
Io. 16. c. 23. 24.
H. b. 10. d. 19.
22. 23.
Iac. 1. 3. 6. 7.
Ro. 8. c. 15. 16.
Gal. 4. 1. 6.
Mat. 7. b. 7. 11.

Mr. How many partes hath the Lords Prayer
Sch. It containeth five: 02 as some say
vide it, seven petitions, but in the whole
there are but two parts. The first & first
belongeth only to the glorie of God, and
containeth the three former petitions: & the
second, which containeth the three or four
latter petitions, belonging properly
to our commodities and profit.

Mr. Why doest thou speake so directly unto
God in thy prayer, saying, Our Father.
Sch. For that I speake, not as to one ab-
sent or deade, but I call vpon God our
Father, and pray to him as to one that
is present, being surely perswaded that
he heareth me, when I pray: For els in
vaine should I craue his helpe.

Mr. Let vs follow that diligently examine eu-
erie word. Why doest thou call God Father?

Sch. For that sure trust of obtaining, is
the foundation of right praying, as hath
before bene declared, it was Gods wil
that we should call vpon him by the sweet-
test name of Father, that we might haue
boldnesse to go vnto him, and in hope of
his helpe, euen as childre do vse to deale
with their father: yea, and with far bet-
ter

God our father.

ter hope the any childre to haue be their naturall father: how much God our heauenly father in habilitie, godnesse, and readinesse to help vs, exceedeth al earthly fathers.

Ma. What else doth the name of Father teach vs?

Sch. That we come to prayer with that loue, reuerence and obedience, whiche is due to the heauenly father from his children, and that we haue such minde, as becommeth the children of God.

Ma. Why doest thou call GOD our father in common, rather then seuerally thine ovyne father.

Sch. Every godly man may, (I graunt) lawfully call GOD his own, but suche ought the deare loue among Christians to be, that every one should haue regard to the common profite of all: For which cause in all this prayer, nothing is privately asked, but all the petitions are made in the common name of all.

Ma. What more.

Sch. The rich and great men are taught not to disdain men of pooze and simple state, but to regard them as their brethren, whom God accepteth to the honour of his children. And againe the poze and

scellie

Mal. 4. b. 8.

Mht. 26. d. 37.

42.

Psa. 22. a. 1. 2.

Rom. 1. a. 8.

1. Cor. 1. a. 4.

Rom. 12. b. 4. 5.

c. 10. d. 16.

1. Cor. 10. f. 23. &c.

13. b. 5. and 12. b.

12. & c. c. 21. & c.

d. 25. 26. &c.

Mal. 2. b. 10.

Ioh. 8. c. 41.

Eph. 4. a. 5. 6.

Iaco. 2. a. 2. 3. 5.

Deut. 10. c. 17.

Psa. 10. c. 17. 18.

and 68. a. 5. 6. &c.

146. b. 6. 7. 8.

misgods, which are most despised
in this worlde, may yet in the mean
time reioyce themselves with this com
fort, that in heauen they haue al one most
mightie and most louing father. **Ma.** Why
doest thou say that God is in Hea
uen?

Sch. For that I beleue that God raig
ning in eternall and highest felicitie,
possesseth the power of heauen, & there
with also holdeth the gouernance of all
things, and is eue where present; seeth
heareth and ruleth all things.

Ma. What more?

Col. 3. 1. &c. **Sch.** We are withall admonished, not
to aske any thing meete for God, but as
speaking to our heauenly father, to haue
our hearts raised from earth, and despi
sing earthly things; and thinking vpon
things aboue and heauenly, continual
ly to aspire to that most blessed felicitie
of our father, and to beaue, as our enhe
ritance by our heauenly father through
Christ our Saviour.

Ma. This then is happie a beginning, and
since our prayer being now opened vnto vs, go
so reioyce in the first petition.
Sch. First, we pray that Gods name
be

The first petition. Gods name.

be hallowed.

Ma. What meaneth that?

Sch. Nothing else, but that the name of God be made knowne to mortall men, and that his praise and glorie bee every where magnified here in earth, as it is meete to be. And that the names of all fained gods being utterly abolished, the onely diuine name and Maiestie of god, the heavenly father be had in honour, & called vpon with pure minds by men of all ages, Countreies, and partes of the world.

Ma. What more?

Sch. Wee praye that the holie name of God be not euill spoken of, for our faultes, nor as it were dishonoured thereby, but rather that his glorie bee by our godlinesse toward God, and godnesse towardes men, euery where magnified.

Ma. Go forward.

Sch. Secondly we praye that gods kingdom come, that is, that he suffer not the diuine truth of his worde, and Gospell of Christ, whereby hee raigneth in god and Godly mens harts to lie hid in darkenesse

Isa. 24. c. 14. d. 23.
Psa. 89. 2. 5. 6. 11.
&c. & 96. 2. 1. 2. 3.
&c. & 97. 6. 7. 9.
and 113. & 115.
and 135. & 149.
the vvhole.
Ioh. 4. c. 23. 24.
Rom. 1. c. 23. &
11. c. 36. and 16.
d. 27.
1. Cor. 10. g. 31. 1
Eph. 3. d. 20. 21.
1. Tim. 1. d. 17.
Eia. 32. 2. 5. 6.
Ezc. 30. d. 20. 21.
Rom. 2. d. 24.
Mat. 5. c. 16.
2. Thel. 1. d. 11. 12.
Math. 9. d. 38. &
24. b. 14. and
28. d. 19. 20.
Luc. 4. c. 18. 19.
10. 17. c. 17. 20.
2. Cor. 3. d. 15. 16.
& 4. 2. 2. 4. &c.
Ephc. 6. c. 18. 19.

1. The. 3. 1. 1. 2.
Math. 13. d. 25.
e. 38. 39. and 15.
a. 2. 3. 5. 6. & c.
Mar. 7. 2. 3. 4.
b. 7. 8. 9. & c.
Ioh. 16. 2. 2. 3.
& c. & 17. b. 14.
15.

Ioh. 6. c. 13.
Eph. 3. d. 21.

Lu. 22. d. 31. 32.
Rom. 6. b. 12.
and 8. 2. 5. d. 19.
& c. & 16. c. 10.
Gal. 5. c. 15. 16.
Eph. 6. b. 10. & c.
d. 17. 18. 19. & c.
1. Pet. 5. c. 8. 9.
Math. 25. c. 34.
d. 41. 46.
Rom. 8. c. 16. 17.
18.

1. Pet. 1. 2. 3. 4.
Tit. 3. c. 7.

darkenesse, but that it daylye more and more be made manifest and wel known to al men being instructed with the heavenly doctrine of the same. And that hee would resist and overthrow the craft and violence of Satan, and wicked menne, that labour to darke the truth with lies, or to oppresse & rote it out by crueltie.

Ma. Say on.

Sch. We pray that God by his holye spirit would illuminate, and governe the hartes of all such as bee of his Church, wherein he reigneth specially, as in his kingdom: and that he would strengthen them with his aide and power as his soldiers, that they may earnestly fight against, and laboure the devill, the wo:ld, and the lustes of the flesh, to the enlarging of his kingdome here vppon earth. And that lastly all his and our enemies, being utterly trodden downe, God may gloriouſly reigne and triumphe over al: and we by Christ maye finallye, as his children and heires, be made partakers of his everlasting kingdome.

Ma. What followeth next?

Sch. That Gods will be done. For it is the

The third petition. The will of God,

the duetie of childzen to frame their life
according to the will of their fathers, and
not contrariwise their parentes to con-
forme themselves to the will of their
childzen.

Psal. 40. b. 8.
Mar. 20. b. 39.
Ioh. 5. d. 30. &
6. d. 38.
Eph. 6. a. 1.

Ma. Where to doest thou adde, that Gods will
may be done in earth as it is in heauen?

Sch. Whereas the mindes of earthly
men, burning with lustes are commonly
caried to desire and to doe those thinges
that moſte displeaſe God, we pray that
hee will with the moving of his holye
ſpirite, ſo chaunge and faſhion all the
willes of vs all, to the will of his Maie-
ſtie, that we may will or with nothing
that his diuine will miſliketh.

Rom. 8. a. 3. 7.
&c.
Rom. 8. a. 25. d.
9. 11. &c. c. 14. 15
&c.
I. Cor. 2. c. 12. &c.
and 3. d. 16.

Ma. Proceede.

Sch. We pray also that what ſoener we
perceane to betide vs by his will, wee
may receane & ſuffer it, not onely with
cōtented, but alſo with gladſome harts.
And that after the examles of his An-
gels, thoſe heauenly ſpirites, and of his
excellent creatures the Sunne, Moone,
and ſtarres, ſet befoze our eyes in hea-
uen for like example of obediēce to gods
will, al we in earth may be in all things

Act. 21. c. 24.
I. Pet. 3. d. 17. &
4. c. 12. 13 &c.
Pſal. 19. a. 1. & 2.
& 91. b. 11. &c.
and 103. d. 20.
&c. and 104. c. 4
and 135. b. 7. & c
& 136. b. 7. 8. 9.
Heb. 1. b. 6. 7. d.
14.
Apecc. 7. c. 11. &c
and 19. b. 10. &
22. c. 9.

ſ. i.

likewiſe

The will of God declared in the scriptures

likewise seruiceable, and obedient vnto his Maiestie: That as in heauen, so in earth there be no rebellion, no repinyng against Gods holy will.

Ma. What more.

Deut. 4. 1. 2. and 5. 2. 32. and 28. b. 14. Sch. Seeing that God hath in his holy Scriptures, expzessly declared his will, which he hath plainly notified, by giuing them the name of his Testament, or last will, they that varie from the meaning of the Scriptures, surely do manifestly depart from the will of God.

Gal. 3. c. 15. 17.

Ma. Nowe thou haste well answered touching the first part of the Lordes prayer, whiche part contayneth these three pointes that belong onely to the glory of God, I thinke it good for vs to goe forward to the second parte, which properly concerneth thinges profitable for oure selues.

Sch. The first point of the seconde parte is, Giue vs this day our daily bread.

Ma. What doest thou meane by the name of bread?

Psal. 104. c. 15.

d. 17. and 105.

b. 9. 10. 11. &c.

and 144. c. 10. 11

&c. and 145. c.

14. 15. 16. &c.

Sch. Not onely those thinges that minister vs foode and apparell, but also all other thinges vniuersally, that are needfull to the maintaining, and preserving of our life, and the leading of it in quietnesse without feare.

Ma.

The fourth petition. Our daily bread.

Ma. Is there any thing els whereof this worde bread, doeth admonish vs?

Sch. That we seeke not, and gather together curiously, dainy thinges for banquetting, or pzeious apparrell, or sumptuous household stufte, for pleasure: but that we despising delicacies and excesse, be contented and satisfied with little temperate, and healthfull dyet, and wyth meane and necessarie apparrell.

Psal. 78. c. 18.
d 29. 30 and
106 c. 14. 15.
Mat. 6. d. 25. & c.
Luc. 16. e. 19. & c.
1. Cor. 10. b. 6.
1. Tim. 5. b. 7. 8.
Heb. 13. a. 5.

Ma. How dost thou call bread thine, whiche thou praicst to haue geuen thee of God?

Math. 7. b. 7. 8

Sch. By Gods gift it becommeth ours, when he liberally giveth it vs for our daily blessing, though by right it be not due to vs

1. Cor. 4. b. 7.

1. Tim. 6. d. 17.

Iacob 1. c. 17.

Ma. Is there any other cause why thou callest it thy bread?

Sch. By this word we are put in minde that we ought to get our living with our labour, or by other lawfull meane, and that being therewith contented, we doe neuer by covetousnesse, or fraude, seeke any thing of other mens.

Gen. 3. d. 10.

Ephe. 4. d. 28.

2. The. 3. b. 8.

10. 11. 12.

Ma. seeing God biddeth vs to gette our living by our own labour, why dost thou aske bread of him?

Sch. Because that in vain shall we waste all the course of our life in toyle of body,

Psal. 127. a. 2.

¶ It,

and

God prospereth our labour and al thinges.

and trauel of mind, vnlesse it please god
to prosper our endeouers.

1. Cor. 3. b. 7.

[Ma. Thinkest thou that riche men also whiche
haue flowing plentie and store of all thinges,
must daily craue bread of God?

Deut. 8. a. 3.

Psal. 34. b. 9. 10.

Eccl. 78. d. 29. 30.

Luk. 1. c. 53. 4. a.

4. and 12. c. 15.

1. Tim. 6. d. 17.

Apoc. 3. d. 17.

Sch. In wayne shall we haue plentie of
al thinges, vnlesse God by his grace do
make the vse of them healthful to vs for
the maintenaunce of our life. For which
cause, euen after Supper, wee pray to
haue the daily meate, whiche wee haue
already receaued, to be geuen vs of God,
that is to say : To bee made liffull and
healthfull to vs.

Ma. Why bee added these wordes daily, and
this day?

Mat. 6. d. 25, &c
c. 34.

Luk. 10. g. 41.

Phil. 4. b. 6.

1. Ti. 6. c. 9. 10.

1. Pet. 5. b. 7.

Sch. That wee auoiding all carefull co-
uetousnesse, and doing diligently our du-
tie, should dayly craue of our most libe-
rall Father that, which he is ready day-
ly to geue vs.

Ma. Goe forward to the rest.

Sch. Nowe followeth the fift petition,
wherein we pray our father to forgiue
vs our trespasses.

Ma. Is this asking forgiuenesse, necessarie for
all men?

Psal. 14. a. 1. 3. &
53. a. 1. 2. 3.

Sch. Yea, for as muche as there liueth

on

The fift petition. Forgeue vs our trespaffes.

no mortal man, that doth not ofte flippe
in doing of his duetie, and that doth not
ofte and greuously offende God. They
therefore that doe not confesse that they
haue sinned, nor do craue pardon of their
defaults, but with that Pharisee do glo-
rie in their innocencie, and righteousness
before God, or rather against God, they
exclde themselves from the fellowship
of the faithfull, to whome this forme of
prayer, is appointed for them to follow,
and from the hope of forgiuenesse of sins,
which only remaineth in the mercy and
goodnesse of God through Christe. For
this is that which Christ saith, that hee
came into the world not to cal the righ-
teous, but sinners to repentaunce.

Why is there a contrition added?

Sch. It is moste reasonable that wee
should pray that God woulde so forgiue
vs, as we forgeue them that trespasse a-
gainst vs. For vnlesse other doe finde vs
readie to forgeue them, & vnlesse wee in
following the mercifulnesse of God oure
father do shew our selues to be his chil-
dren, he plainely warneth vs to look for
nothing els at his hande, but extreme se-

F. iii.

ueritie

Rom. 3. b. 10. 11

& c. d. 23.

1ohn. 8. a. 7.

Iac. 2. b. 10. 11.

1. Iohn. 1. b. 8. 10

Luk. 18. b. 9. 11.

& c. c. 13. 14.

2. Cor. 5. c. 15. d.

18. & c.

1. Iohn. 1. c. 7. d.

9. & 2. a. 1. 2. b. 12

Math. 9. b. 13. a

1. Tim. 1. c. 15.

Math. 5. a. 7. and

6. b. 14. 15. & 7.

a. 1. 2. and 1. 18. d.

28. & c. c. 35.

Luk. 6. c. 36. 37.

38.

Iacob. 2. b. 13. 1

Deliveraunce from temptation and euill.

merittie and punishment. For accordyng to the same rule of rigour, and after the same example, that iustice without mercie be done vpon him, that cannot finde in his heart to shew mercy to other.

Ma. May it not seeme then, that our forgiving of men should deserue pardon of God: or be as a certaine recompence made vnto God?

Rom. 3. d. 24. 25
and II. 2. 5. 6.
Gal. 3. 1. 4.

Sch. Not so. For then should not Gods forgiveness be freely geuen, neither had Christ alone vpon the crosse, fully payed the paines of our sinne due to vs, for the which no man els could, or can make any recompence or amendes vnto God.

Ma. Nowe go: forwarde to the sixte petition, whiche some doe make two petitions?

The 6. petition

Sch. Wherein we pray, y he lead vs not into temptation, but deliuer vs fro euill.

Ma. Why so?

Math. 12. d. 43.
44 45.

Iohn. 5. b. 14. &c
3. b. 11.

2. Pet. 2. d. 21. 22

Math. 10. b. 16.

&c. and 26. d. 41

Luc 22. d. 31. 32

1. Cor. 1. d. 27. &c

Sch. As we besore doe aske forgiveness of sinnes past, so now we pray that we sinne no more. For wee by nature are so vnware to resist, and so weak to resist the manifolde snares, temptations and entisementes of the Deuill, the weilde and the concupiscence of the flesh, that we cannot but be ouertome, vntill God doe assiste vs with his grace, & arme vs with

The conclusion. Gods glorie.

With his strength: and therefore we flye
by praier vnto the protection, of our al-
mightie moste louing Father, that hee
will not suffer vs to be overcome wyth
any wicked temptation, but that he wil
deliuer and saue vs from all euill.

2. Cor. 12. 2. 3.
Eph. 6. b. 10.
11. 12. &c.
Iacob. 1. b. 14.
and 4. a. 1.
1. Pet. 5. c. 8. 9.
1. Ioh. 2. c. 15. 16.
Rom. 16. d. 20. 1
2. Th. 4. d. 17. 18.

Ma. There remayneth yet the conclusion Of
'the Lordes prayer'

Sch. For thine is the Kingdome, and the
power, and the glory, for euer. Amen.

Ma. Why woulde Christe haue this conclusion
added?

Sch. To make vs vnderstand, that gods
power & goodnesse is so infinitely great,
that there is nothing whiche hee eyther
cannot, or will not geue vs, praying for
it, and asking it rightly. Whiche also
this word Amen, whiche is to saue, So
be it, being added in the end of the pray-
er doeth confirme vnto vs.

Math. 7. b. 10. 11
and 21. c. 22.
Iohn. 16. c. 23.
1. Cor. 1. b. 9. 10.
d. 20. and 9. c. 8
&c.
Eph. 3. d. 20.
1. Tim. 6. c. 15. 16
Iacob. 1. 1. 6.

Ma. Why is there in the latter ende, mention
made of the glory of God?

Sch. To teache vs. to conclude all oure
prayers with praises of god. For that is
the ende, whereunto al that we desire to
obtaine in oure praier, & all our thoughtes,
woordes, and workes, and al thinges
vniuersally ought to be referred and

Cods glory &
thankgiuing.
1. Cor. 10. g. 31.
Eph. 3. d. 20. 21
Phil. 1. b. 11.
1. Tim. 1. d. 17.
Iude. f. 25.

¶.iiii.

applied

Gods glory and thanksgewing to God.

Gods glory the
end of all.

applied for to this end he hath created
vs, and placed vs in this worlde.

Ma. Goe forwarde.

In the places
next before &c.

Pla. 29. a. 1. 2.

and 34. a. 1. 2. 3.

&c. 59. c. 14.

Is. d. 13. and 92.

a. 1. 2. and 95. 96

103. the whole.

Roth. 15. b. 6.

1. Thes. 1. a. 2.

and 5. d. 18.

2. Thes. 1. a. 3.

Luk. 17. d. 17.

1 John. 5. d. 44.

Rom. 1. c. 21. d.

25.

1. Pet. 4. c. 11.

1. Cor. 12. 1. 6. b.

11.

2. Cor. 9. c. 8. &c

d. 12.

Math. 5. c. 16.

1. Pet. 2. c. 12. &c

4. c. 10. 11.

Sch. Whosoever to prayse and magnifie
Gods goodnesse, iustice, wisdom and
power, and to geue him thanks in our
owne name, and in the name of al man-
kinde, is parcell of the worshipping of
God, belonging as properly to his ma-
iestie, as prayer wherewith if we doe not
rightly worships him, surely wee shal
not onely be vnworthy of his so many
and so greate benefites as vnthankfull
persones, but also shall be most worthy
of eternal punishmentes, as wicked of-
fenders against Gods maiestie.

Ma. Sith we also receaue benefites of men, shal
it not be lawfull to geue them thanks?

Sch. Whatsoever benefites men doe to
vs, we ought to accompt them receaued
of GOD because he alone in deede both
geue vs them by the ministerie of men.
so that our vnthankfulness to men, re-
doundeth to the glorie of God, the true
and last ende of al thinges.

Ma. Now wee haue ended oure treating of the
law of God, of the Creede or Christian confes-
sion, and also of praier and of thanksgewing.
shall

Two Sacramentes.

¶ Shall we not lastly of all conueniently speake
of the Sacramentes?

Sch. **W**olte conueniently sayster, for
they haue alway prayers and thanksgiv-
ing ioyned to them.

Ma. Tell me therefore, how many Sacramentes
hath Christ ordained in his Church?

Sch. **T**wo, Baptisme, and the Lodes
Supper.

Ma. What meaneſt thou by this word Sacra-
ment?

Sch. A Sacrament is an outward testi-
fying of Gods good will and bountiful-
nes toward vs through Christ, by a visi-
ble signe representing an inuisible and
spirituall grace by whiche the promises
of God touching forgiveness of finnes,
and eternal Saluation geuen through
Christe, are as it were sealed, and the
truthe of them is moze certainly confir-
med in our heartes.

Ma. Of howe many partes consisteth a Sacra-
ment?

Sch. Of two partes, of the outward ele-
ment or creature, being a visible signe
and of that inuisible grace.

What is the our ward signe in Baptisme?

Sch. **W**ater, wherein y person baptised
is dipped, or sprinkeled with it in the

F.v.

name

Math. 26. c. 26.

&c. and 28. d. 19.

Iohn. 3. a. 5.

Act. 2. f. 38 &c.

I. Cor. 11. c. 23.

Tit. 3. b. 5.

Math. 3. c. 11. &c.

& 26. c. 28. d. 27.

28.

Mark. 16. d. 16.

Iohn. 3. a. 5.

Act. 2. f. 38.

I. Cor. 10. d. 16.

& 11. c. 24. &c.

Gal. 3. d. 26. 27.

Mat. 3. c. 11. &c.

and 26. c. 10. &c.

Iohn. 3. a. 5.

I. Cor. 10. d. 16.

Math. 3. c. 11. &c.

and 28. d. 29.

Iohn. 3. a. 5.

I. Cor. 10. d. 16.

Act. 8. d. 36.

37. 38.

What a Sacrament is. Baptisme.

name of the Father, the Sonne, and the holy Ghost.

Ma. What is the secret and spirituall grace?

In the places a-
boue and

Marke. i. a. 4.

Act. 2. f. 38. &c.

and 22. c. 16.

Rom. 6. a. 3. &c.

Sch. Forgiuenesse of sinnes, and regeneration: both whiche wee haue by the death and resurrection of Christ, & ther-
of wee haue this Sacrament as a seale
and pledge.

Ma. Shewe me the effect of Baptisme yet more playnely.

Ephc. 2. a. 3. d. 19
30.

Tit. 3. b. 34. f.

Mith. 28. d. 19.

Mark. 16. d. 16.

Iohn. 3. a. 5.

Rom. 6. 2. 3. &c.

1. Cor. 12. b. 13.

1. Pet. 3. d. 21.

Sch. Where by nature wee are the children of wrath, and none of Gods church or household, we are by baptisme receaued into the Church, and assured, that we are now the childre of God, and joy-
ned and grafted into the body of Christ, and become his members and doe grow into one body with him.

Ma. What is required of persons to be baptised?

Mark. 1. a. 4. b.

25. and 16. d. 16.

Act. 2. f. 38. &c.

and 8. d. 36. 37.

&c. and 16. d.

31-33 34. and

19. a. 4. f. and

22. c. 16.

1. Cor. 12. b. 13.

Sch. Repentaunce and faith.

Ma. Declare thy meaning of these more largely.

Sch. First we must truely repent vs of our former life, & beleeue assuredly that we are cleansed from our sinnes by the blood of Christ, and so made acceptable to God, and that his spirite dwelleth in
vs

Regeneration. Repentaunce, faith, Godly lyfe.

vs. And then according to this beliefe & promise made in baptisme, we must endeavour our selues to mortifie our flesh, and by our good life to shewe y^e we haue put on Christ and haue his spirite geuen vs.

Gal. 3. d. 29. 27.

Eph. 4. d. 20. 22.

Ma. Why then are infantes baptised, whiche by age cannot performe those thinges?

Sch. Because they be of Gods Church, and Gods blessing and promise made to the Church by Christ (in whose saythe they are baptised) portayneth vnto the. Whiche, when they come to age, they must themselves learne, belene, and acknowledge, and endeavour in their liues to expresse the duetie at their Baptisme promised and professed.

Gen. 9. b. 9. and

17. a. 7. 8.

Mat. 10. b. 14. 16

Rom. 1. 1. 3. and

4. c. 21. 22. &c.

and 6. a. 3. &c.

Gal 3. d. 27.

Eph. 4. 20. 22.

&c.

Coloss. 2. b. 12.

Ma. What is the order of the Lordes Supper?

Sch. The same whiche the Lord Christ did institute: Who in the same nyght that hee was betrayed tooke bread, and when he had geuen thanks, he brake it, and gaue it to his disciples, saying: Take, eate, this is my body whiche is geuen for you. Doe this in remembraunce of me. Likewise after supper he tooke the the cuppe, and when he had geuen thanks, hee gaue it to them saying: Drinke yee all of thys, for this is my bloude of the

Ma. 26. c. 26. &c

Mark. 14. c. 22.

&c.

Luk. 12. c. 19. &c

1. Cor. 11. c. 23.

24. &c.

The Lordes Supper.

the newe Testament which is shed for
you & for many, for remission of sins.
Do this as ofte as ye shall drinke it, in
remembraunce of me. This forme and
order wee ought to holde and truly to
keepe, and to celebrate deuoutly til hee
come againe.

Ma. To what vse?

Sch. For a cōtinual thankful remēbrāce
of his death, and the benefits that we re-
ceiue thereby & that as in baptisme, we
are bozne again, so with the Lordes Sup-
per we may be alway fed, & sustained, to
spiritual and euerallasting life. And ther-
fore it is enough to be once baptised, as
to be once bozn but as we need oft to be
fed, so is this supper oft to be receiued

Ma. Which are the partes of this Sacrament?

Sch. The partes hereof, euen as of bap-
tisme, are of two sortes: the one is earth-
ly and sensible: the other is heauenly, &
remoued from al outward senses.

Ma. What is the earthly and sensible parte?

Sch. Bread and Wine, both which mat-
ters the Lorde hath expressely comman-
ded al to receaue.

What is the heauenly parte and matter remo-
ued from all outward senses?

Sch.

Luk. 22. c. 19.

1. Cor. 11. c. 24.

6. &c.

1. Joh. 6. d. 27. 32.

35. c. 48. & c. f.

54. 55. &c.

1. Cor. 10. d. 16.

Mat. 26. d. 16 27

Mat. 14. c. 22. 23

Luk. 22. c. 19. 20

1. Cor. 11. c. 33.

35.

The partes of the Lords Supper.

Sc. The body and blood of Christ which are given, taken, eaten, and drunken, of the faithful in the Lords Supper, only after a heavenly and spiritual manner but yet verely and in deede. In so much, that as the bread nourisheth our bodies, so Christs bodie hath moste singular force spiritually by faith to feed our soules. And as with Wine mens harts are cheered, and their strengthes confirmed, so with his blood our soules are releened and refreshed thzough faith: which is the meane whereby the bodie and bloude of Christe are received in the Supper. For Christe as surely maketh them that beleeue in him, partakers of his bodie and blood, as they surely know that thei haue received the breade and wine with their mowthes and stomackes. And it is also a gage of our immortallitie, and a pledge of our resurrection.

In the places
next before &c.

Ioh. 6. d. 27. 35.
& c. c. 48. & c. g.

63. 1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

1. Cor. 10. d. 16.

Ma. Is then the Breade and Wine chaunged into the substance of the bodie and bloude of Christ?

Sch. No: For that were to destroy the nature of a Sacramente, whiche muste consist bothe of heavenly and earthly matter;

Math. 26. d. 26.

27. Mark. 14. c. 22.

23.

↓ No Transubstantiation.

Luk. 22. c. 19. 20
1. Cor. 11. c. 23.
24. 25. 26. 27. 28

matter: and to make a doubt of the truth
of Christs bodie: and to giue occasion of
gradging vnto y^e minds of the receiuers

Heb. 7. d. 26. &c
and 9. d. 11. &c.
g. 25. &c. and 10
c. 9. 10. 12. 14. d.
16.

Ma. Was this Supper ordained of Christ to be
offered as a Sacrifice to God the Father, for re-
mission of finnes?

Luk. 22. c. 19.

Sch. No: For when Christe died vpon
the crosse, hee once fully made that onlie
euermlasting sacrifice for our saluatiō for
euer, and hath left nothing for vs to doe
but thankfully to take the vse and bene-
fite of that eternall sacrifice, whiche was
chiefly doe in the Lords Supper.

1. Cor. 11. c. 24.
25. 26.
Heb. 13. c. 15. 16.

Ma. What is our ductie to doe, that wee maye
come rightly to the Lords Supper?

1. Cor. 11. f. 28.
29. &c.

Sch. To examin our selues whether we
be true members of Christ.

Iere. 21. b. 7. and
29. b. 12. 13.

Ma. By what tokens shall we knowe this?

Ioel. 2. b. 2. 13.
&c. c. 15. 16. &c.

Sch. First, if we hartly repent vs of our
sinne: nexte if we stay our selues & reste
in a sure hope of Gods mercie thorough
Christe, with a thankfull remembrance
of our redemptiō purchased by his death

Luk. 22. c. 19.

1. Cor. 11. f. 24.

25. 26.

Rom. 5. a. 5. 8. 9

and 8. a. 4. 5. &c.

1. Tim. 1. c. 14.

15. 16.

1. Pet. 1. c. 13. 14.

&c. d. 21. 22. &c. 4

2. 14. 3. &c.

Moreouer, if wee conceiue an earnest
minde, and determinate purpose to lead
our life godly hereafter: finally, seeing
in the Lords Supper is contained a to-
ken of friendship & loue among men, if

we

A brieſe ſomme of all that is ſaide.

wee beare brotherly loue to our neigh-
bours, that is, to all men, without any
will will or hatred.

Ma. Having ſufficiently, as I thinke, exami-
ned thee concerning the chiefe pointes of
Chriſtian religion, I would ſee nowe, howe
brieſly & effectuoſly thou canſt rehearſe the
whole ſum of all that hath hitherto bene ſaid.

Sch. Firſt the Law of God contained in
the tenne commandementes, ſetteth
before my eyes a perfect rule of godlie
life, whiche I am bounde to obey vpon
paine of ſternall damnation: wherefore
by the ſame Lawe, I doe knowe my ſin,
and the wrath of God againſt me for the
ſame, and that euerlaſting Death by
Gods iuſtice, is therefore due vnto me:
whiche breedeth in me an horrible feare
of minde, and trouble of conſcience, from
the which it beeing impoſſible for me to
bee deliuered by mine owne wiledome,
power, or vertue, or by any help or mea-
nes of man, or Angell, I am taught by
the Goſpell, that Chriſte the Sonne of
God, being made man without ſin, hath
by his death ſuffered the puniſhment due
for my ſinnes, pacified the wrath of
God his Father toward me, and recon-

Math. 22. d. 39.

Iohn. 13. d. 34.

35. &c.

1. Cor. 19. d. 17.

and 13. the

whole.

Deut. 4. 21. 2. b.

13.

Pſal. 19. 5. 67.

&c. and. 119. 2. 4.

&c.

Mat. 19. c. 16. 17.

Luc. 10. c. 25. 26.

17. 28.

Rom. 2. b. 12. 13.

and. 3. c. 19. 20.

and 4. c. 15.

Gal. 3. b. 10.

2. Cor. 2. b. 7.

and 7. c. 9. 10.

&c.

Rom. 1. c. 15. 16.

Act. 13. f. 38. 39.

Heb. 1. b. 4. 5.

&c. and 9. c. 9.

d. 12. 14. and 10.

2. 2. 3. 4. &c.

Math. 1. d. 20. 21.

&c.

Ioh. 1. b. 14. c. 2. 9.

Eſa. 53. 2. 4. 5. 6.

c. 10. 11.

alles

Coloss. 1. c. 20. filed me vnto his fauour againe, & made
2. 1. 22. & c. me partaker of his owne iustice, & her 22
Rom. 3. d. 23. & c. with him of euerlasting life: of all which
and 8. c. 14. 15. benefites of Christ, I am made partaker
16. 17. & c. and by faith in him: whiche faith the helie
10. a. 4. & c. Ghost, by the preaching of the Gospel,
Gal. 2. c. 16. & c. hath wrought in my heart: confirming
Rom. 10. b. 8. c. the same also by his holy Sacramentes,
14. d. 16. 17. being visible and most sure tokens and
2. Cor. 12. 23. 6. pledges of Gods goodnesse towards
B. 9. & c. me, through Christ. The which faith as
Mat. 28. d. 19. 20 a liuely and fructifull Tree, should bring
Mat. 16. d. 15. 16 forth in me the frutes of good workes,
1. Cor. 10. d. 16 holinesse and righteousnesse, al the days
17. of my life, to the hono^r of God, who hath
Plat. 1. a. 3. bestowed so many benefites vpon me:
Mat. 7. c. 17. 18 and to the profit and good example of my
Luc. 1. 8. 74. 75 neighbors. For the increase of the which
Rom. 6. a. 1. 2. 3. faith, and grace to please god, and for the
& c. accomplishing of all these thinges, I be-
Gal. 5. a. 6. ing of my selfe most weake, and vnable
Mat. 5. b. 6. thereunto, ought to make continual and
1. Pet. 3. c. 12. most earnest sute by hartie prayer vnto
Mat. 9. c. 23. 24. God the father, the giuer of all good thin-
Rom. 1. a. 7. & c. ges in the name of his sonne our saviour
and 7. c. 15. & c. Iesus Christ: yelding alwaies vnto him
and 9. d. 18. most hartie thanks for all his benefites.
1. Cor. 1. a. 3. 4. Ma
& c.

2. Cor. 3. b. 5.
& c. and 15. b. 10.
Phil. 2. b. 13.
Eph. 1. a. 5. 6. & c.

A brieſe ſomme of all that is ſayd.

Ma. I doe ſee, my good childe, that thou well vnderſtanding the ſomme of chriſtian Godlineſſe. Nowe it reſteth, that thou ſo direct thy life by the rule of this godly knowledge, that thou ſeeme not to haue learned theſe thinges in vayne.

Sch. I will doe my diligence, with gods helpe, worſhipfull maſter, and omit nothing, ſo much as I am able to doe, that I may anſwere the name and profeſſion of a true Chriſtian And alſo I wil humbly with all praiers and deſires, alwaies craue of almightie god, that he ſuffer not the ſeede of his doctrine to periſhe in my heart, as ſowne in a drye and barren ſoile but that he will with the diuine dew of his heauenly grace ſo water, and make fruitfull the dryneſſe and barrenneſſe of my heart, that I may bring forth the plentifull fruites of godlineſſe, to be beſtowed and laide vp in the barne and garnar of thy kingdome of heauen.

Ma. Doe ſo my childe, and doubt not, but as thou haſt by Gods guiding, firſt conceaued this minde and will, ſo ſhalte thou by hys grace, attayne to an happie and bleſſed ende. of this thy godlie ſtudy and indeuoure, to thy eternall ſaluation, and to the glory of God: To whome be all honor, and glory, worlde wythout ende.

Inde. f. 25.
Math. 13. c. 23.
Luk. 12. f. 47.
Rom. 1. c. 21. &
2. b. 13.
Eph. 4. d. 20. &
and 5. b. 8, 9.
Phil. 1. b. 9. 10. n.
Coloſſ. 1. a. 5, 6.
b. 9. 10.
Tit. 1. d. 16.
Iacob 1. d. 22.
23. 25. & c. and
4. d. 17.
1. Pet. 2. d. 29. 21.
Luk. 11. b. 9. c. 13
and a. 1. b. 7.
Iacob. 1. a. 5. 6.
& c.
Math. 13. c. 19.
20. & c.
Iohn. 15. c. 16.
Pſal. 1. a. 3.
1. Cor. 3. b. 9. 7.
2. Cor. 9. c. 10. d.
14. and 13. d. 16.
17. 18.
Math. 3. c. 12. &
13. d. 23.
Iohn. c. 36. & c.
Cal. 5. d. 22. 23.
& c.
2. Cor. 8. b. 10. &
& c.

**¶ An admonition for the
Morning.**

Ephc. 5. c. 14.

Awake thou that sleepest and stand
vp from the deade, and Christ shall
geue thee light.

Rom. 13. d. 11.

It is time that we should now awake
out of sleepe.

12.

The night is passed, and the day is
come nie, let vs therefore cast away the
deedes of darckenesse, and let vs put on
the armour of light.

13.

Let vs walke honestly as in the day,
and put we on the Lord Iesus Christ,

Let our light so shine before me, that
they may see our good mores, and glo-
rifie our father which is in heauen.

Math. 5. c. 19.

Wisdom is a noble thinge and ne-
uer fadeth away: yea it is easily sene of
them that loue it, and sounde of such as
seeke it.

Sap. 6. b. 13.

It preuenteth them that desire it, that
it may shew it selfe vnto them.

c. 14.

Who so awaketh vnto it betimes in
the morning, shall haue no trauell, for he
shal finde it sitting readie at his doores.

15.

Eccle. 2. c. 13.

Wisdom excelleth foolishnesse, as
farre as light doth darcknesse.

¶ A

A Psalm for the morning.

Praise God O ye children his ser- Psalm. 113. a. 1.
uants: praise ye the name of h Lord .

Blessed be in the name of the Lord:
from this time forth for evermore.

The name of God is highly to be pray-
sed: from the rising up of the sunne vnto
the going down of the same.

The daye O Lorde is thine, and the Psalm. 74. c. 16.
night is thine: thou hast prepared the
light and the Sunne.

Wee haue laid vs down and slept and Psalm. 3. b. 5.
are risen vp againe: for thou O God hast
sustained vs.

O God thou art our Lord: early in the Psalm. 63. a. 1. and
88. b. 12.
morning do we seek thee, and with our
prayer come before thee.

Wee are thy seruantes O Lorde: Psalm. 119. verse
125.
graunt vs vnderstanding that wee may
know thy testimonies.

Make vs to knowe the waye that wee Psalm. 143. b. 9
should walk in: for we lift vp our soules
vnto thee.

Teache vs to doe the thing that plea-
seth thee, for thou art our Lorde, let thy
good Spirit lead vs forth in the waye
of life.

Cause vs to heare of thy louing kindnes Psalm. 143. b. 8.

G. ii,

betimes

A psalme for the morning.

Psal. 90. c. 14.

betimes in the Morning for in thee is
our trust.

Replenish vs early in the morning with
thy mercy: and we shall trie for ioy, and
be glad all the daies of our life.

Psal. 71. a. 4.

For thou O Lord arte the thinge that
wee long for, thou art oure hope, euen
from our youth.

25.

Through thee haue wee beene main-
tained euer since wee were bozne: for
thou tooke vs out of our mothers womb:
our praises shalbe alwaies of thee.

Psal. 59. c. 16. 17

We will sing of thy power, and wyll
praise thy louing kindnesse betimes in
the Morning: for thou hast beene euer
our strengthe, oure refuge, our defence,
and our most mercifull Lorde.

Glozy bee to the Father, and to the
Sonne, and to the holy Ghost.

As it was in the beginning, is now,
and euer shalbe, worlde without ende.
Amen.

A praier for the Morning.

Psal 3. b. 5. and
4. b. 3.

WE yeelde vnto thee oure moste
hartie thanks, O heauenly Fa-
ther, for that thou hast deliuered
vs

A Prayer.

vs from all perilles and dangers of the
 night, and brought vs safe to the begin-
 ning of this day: wee beseeche thee that
 thou wilt in the same, and ever hereaf-
 ter, receaue vs into thy defence and pro-
 tection: and as thou hast remooued the
 darknesse of the night, restored the light
 of the Sunne, and raised vs from sleepe,
 so thou wouldest purchase also to re-
 moue from vs the inward darknesse of
 ignorance, to raise vs from the sleape of
 sinne, and to lighten our mindes with
 heauenly beames of thy moste holy spi-
 rite, and with the knowledge of thy dear
 Sonne our Sauour Iesu Christe, the
 true light of the world: that we eschew-
 ing the workes of darknesse, may guide
 the steps of oure liues, after the light of
 thy holy worde, walking comely as the
 children of light, in holinesse and righte-
 ousnesse, as in the day, and in thy sight:
 and in the ende, may come vnto that
 moste blessed eternall light, whiche thou
 doest inhabite, the same thy Sonne our
 Sauour Iesu Christe, being our guide
 thereunto. To whome, with thee, & the
 holy Ghoste, one God of moste glorious

Psal. 91. a. 1. 2. 3.
 &c. the whole.
 Psal. 74. c. 16.
 Psal. 4. b. 6. and
 36. b. 9.

Iohn. 14. b. 26.
 and 16. b. 13.
 Act. 26. c. 18.
 1. Cor. 4. b. 6.
 Ioh. 1. a. 5. 9. &c.
 8. b. 12. and 12. 6
 35.
 Rom. 13. d. 12. 13
 Eph. 5. b. 8. c. 11
 Psal. 119. verse
 105.
 Luk. 1. g. 74. 75
 1. Tim. 6. d. 16.

Prayers.

Maieſtie, be all honour and glory worſhip
without end. Amen.

Morning prayer for
Scholars.

Yacobi. c. 17.

We tender unto thee moſt hartie
thanks O father of lightes, the
the giver of all good giſtes, that it hath
pleaſed thee to moue the mindes of our
parentes and friends to ſet vs unto the
ſchool e in theſe our tender yeares, moſt
meete for the learning of all good thinges:
moſt humbly beſeeching thee, not
to ſuffer theſe good hope and oure beſt
time to periſhe through our untoward-
neſſe, negligence, and ſlothfulneſſe. And
becauſe our watching, diligence and ſtu-
die can profit nothing without thy grace
vouchſafe with thy heavenly beames ſo
to lighten our mindes and wittes, & to
indue vs with ſuch deſire & love of good
learning, wiſedome & vertue, with ſuch
docilitie to receaue, and meethoꝝ to re-
ſayne the ſame, that we in our childhood
and youth being well inſtructed in all
good letters and vertue, may growe to
be

Eccle. 12. 12. &c

Prou. 6. 2. 6. & 9.

b. 9. & 24. c. 26.

Pſal. 127. 2. 2.

Iohn. 1. 5. 2. 4. 5.

Pſal. 4. b. 6. and

36. b. 9.

1. Cor. 4. b. 6.

Deut. 4. b. 9. 10.

and 31. b. 12. 13.

Prayers.

be learned and godly men, to the profitable service of the common wealth, and of the holy Church, and to the setting forth of thy glory. This we craue at thy hands O heavenly Father, in the name of thy onely Sonne our Sauour Iesu Christ, beseeching thee for his sake, to graunt the same: vnto thee, with y^e same thy Sonne, and the holy Ghost, one God immortall, inuisible, and onely wise, bee all honour and glory, for ever and euer. Amen.

Psal. 78. 2. 3. 4.

Mat. 19. b. 13. 14.

1. Tim. 3. d. 13.

Iohn. 15. c. 16.

1. Tim. 1. d. 15.

An other prayer for Scholers.

Graunt O Lord God heavenly Father, that wee by thy deuine grace, setting the example of thy deare Sonne & most blessed Child Iesus Christ before our eyes, as the most cleare and most notable example of all other to bee followed, may euen in these dayes of our childehoode and youth, apply our selues wholly to all good and godly learning, and to y^e obedience of thy most holy wil, and that as we shall grow in yeares, we may also increase more and more in good knowledge, wisdom and vertue, & in

Luk. 2. g. 46.

Eccle. 12. a. 1. &c.

Luk. 1. g. 26. 53.

G. iiii.

the

Prayers.

the loue of all goodly men, and specially
in thy heavenly grace and sauour, where-
in resteth perfect felicitie, through the
same our sauioꝝ Iesus Christ. To whom
with thee, and the holy Ghost, be all ho-
noꝝ & glory, foꝛ euer and euer. Amen.

An admonition for the euening and night.

Iohn.3.c.19.

b.10.

If any man walke in the day, he can-
not be ableth not, because he seeth the light of
this woꝛlde.

Iohn.1.a.5.9.

But if a man walke in the night, he
can be ableth because there is no light in him.
This is the condemnation, the light is
come into the woꝛlde, and menne loued
darkenesse rather then light, because
their deedes were euill.

Iohn.11.b.9.

Iesus Christ the sonne of God is the
light, that shineth in darkenesse: y true
light whiche lighteneth euery man, that
commeth into the woꝛlde.

Iohn.12.c.35.

Let vs therefore walke, whiles we
haue light, leaſt the darcknesse come vpon
vs: foꝛ he that walketh in the dark,
wotteth not whither he goeth.

Let

Prayers

Let vs not beare a straunge yoke, with
vnbelleuers, but while we haue light, let
vs helene on the light, that wee may bee
the children of the light.

2. Cor. 6. c. 14.
Iohn. 12. c. 36.

Lette vs beleene in Iesus Chyriste
the Sonne of God who came a light in-
to the worlde, that whosoener belea-
ueth on him, shalde not bide in darcke-
nesse.

Iohn. 12. f. 46.

Whosoener folloiweth Chyriste the
light of the worlde, he shal not walke
in darckenesse, but shal haue the light
of life.

Iohn. 8. b. 12. &
9. a. 5.

There arkeþ vpe lighte in the
darkenelle vnto them that beale vpe
rightly.

He that sayth, howe that hee is in the
light, and yet hateth his brother, is in
darkenelle euen vntill this time.

Psal. 112. a. 4.
1. Iohn. 2. b. 9.

He that loueth his brother abideth in
the light, and there is none occasion of
cuill to him.

b. 10.

If thou hast compassion vpon the hun-
grie, and refreshest the troubled Soule,
then shall the light spring out in þe dark-
nesse, and the darkenelle shall be as the
noone day.

Eccl. 3. 3. 10.

The

Prayers

112. 2. 100. 2.
26. 2. 11. 10. 1.

The Psalme for the euening
and night.

Psal. 92. 1. 1.

26. 1. 1. 1. 1.

It is a good thinge to make confession
I haue praierd vnto GOD: and to sing
psalms and prayes vnto thy name O
thou most highest

Esa. 6. 1. 1. 2.

Psal. 43. 1. 3.

26. 1. 1. 1. 1.

Ita forer forth thy louing kindnesse
early in the morning: and thy tructh in
the night season

7. 1. 1.

While darcknesse couereth the earth
and the people, let thy glory O Lord
shine vpon vs, and send forth the light
and thy tructh to direct vs.

2. Cor. 4. b. 6. }

Psal. 18. f. 27.

11. 1. 1. 1. 1.

26. 1. 1. 1. 1.

O God. who commaundeth the light
to shine out of darckenesse, shine in our
heartes: & geue vs the light of the know-
ledge of thy glory, in the face of Iesus
Christ.

Psal. 56. c. 13.

Lighten our candle O God, our Lord
and make our darcknes to be light, that
wee may walke befoze thee in the light
of thy thinge.

Psal. 119. verse

105.

Luk. 1. g. 79.

Thy worde is a candle vnto our feete
and a light vnto our pathes: it geueth
light to them that sit in darckenesse, and
in the shadowe of deathe it guideth our
feete

Prayers.

sette into the way of peace.

Directe our steppes in thy word, and so shall our feet be kept from falling and no wickednesse shall haue dominion ouer vs.

Psal. 119. verse
133. and 56. b. 13
Psal. 36. b. 9. &
13. a. 3. 4.

O Lord with thee is the fountaine of life, and lighten our eyes with the light of thy countenaunce least that we sleepe in deathe, and oure enemy preuaile against vs.

Bring vs out of darckenesse, and out of the shadowe of deathe. Breake oure bondes asunder, deliuer our soules from death. Save vs from that darckenesse where is weeping and gnashing of teeth.

Psal. 119. verse
133. and 56. b. 13. of
Math. 8. b. 12. &
22. 3. 13. and
25. c. 30. &
Act. 26. c. 18.

Open our eyes that we may be turned from darckenesse to light, and from the power of Satan vnto thee our God.

That we may receaue forgeuenes of sinnes, and inheritaunce among them whiche are sanctified by faith, that is, toward thy sonne Iesus Christ.

c. 18.

So shall we lay vs downe in peace, and take our rest for thou O God onely makest vs to dwell in safetie.

Psal. 4. b. 8.

Glorie beo to the Father, and to the Sonne, and to the holy Ghost,

As

Prayers.

As it was in the beginning, is now,
and euer shall be, worlde without end.
Amen.

A prayer for euening
and night.

Psal. 91. and 146
and 147. and in
infinite places.
Luk. 8. g. 32. &c
Ioha. 11. b. 12. &c
1 The. 4. c. 13. 14
Ephc. 6. b. 12.
2. Cor. 11. c. 14.

Ephc. 5. b. 14. 12.
&c.
1. The. 5. a. 5. 6.
&c. b. 10.

O Lord God in whose defence the safe-
tie of mankynde and all thynges
both rest, now the night hath dark-
ned the worlde, and our bodies shall bee
layed a sleepe (then the whiche nothing
is moze like vnto death) we betake our
selues wholly vnto thy protection most
humbly beseeching thee, that thou wilt
deliuer vs from the power of wicked
Spirites, the Princesse of darkenesse,
whiche to deceaue vs can transfoyme
themselues vnto aungells of light: and
from all sinne, the woorkes of darknes,
and from al other perilles and daungers
both bodily and ghostely, and that thou
suffer vs not wholly to be oppzessed, and
as it were buried in sleepe, neyther oure
mindees so to be darkened, that wee for-
get thee, but y^e whiles oure bodies are a
sleepe

Prayers.

ſleepe, our hearts may continually wake
and watch vnto thee. And when that reſt
haſt refreshed our bodies & minds ſuffi-
ciently, as muche as is requiſite vnto
nature, the next morning may make vs
more able and readie to ſerue thee in y
ſtate of life wherein thou haſt placed vs
to the health of our owne ſoules, the be-
neſite of our neighbors, and the glorie of
thy holy name, through our ſauour Je-
ſus Chriſt. To whom with thee and the
holy ghoſt, be all honour and glory now
and for euer, Amen.

1. Cor. 7. d. 20.
Ephc. 4. a. 1. & c.

1. Theſ. 1. d. 12. 19

An other praier for euening and night.

Almighty GOD, who as thou
haſt made the daye for labour and
trauell, ſo haſt thou created the nyght
for the reſt and refreshing of our wretched
bodies and mindes: we moſte humble
beſeech thee, that as the night darkeneth
and ſhadoweth all things, ſo thou woul-
deſt for thy deare Sonne Jeſu Chriſtes
ſake hide our ſins, remouing them from
thy ſight, and putting away the memo-
rie of them by eternall obliuion, that as

Eſa. 45. b. 7. and
50. a. 3.
Eccle. 5. b. 11.

Pſal. 25. a. 5. and
32. a. 1. and 51. a.
2. b. 9.
Eſa. 43. d. 25.
Ezech. 18. e. 22.
Act. 3. d. 19.

our

Prayers.

Col.2.b.13.14.

Pfal.127.2.2.

Prou.3.d.24.

Luk.8.g.52.54

&c.

Iohn.11.b.12. c.

25.f.43.44.

Coloff.1.b.12.

Gala.4.d.26.

Apoc.21.g.23.

and 22.b.5.

Col.1.c.13.

our bodies shall haue the rest of sleepe, so also our mindes by hope of thy mercie may enioy the rest of a quiet conscience and so being wholly refreshed we may awake, & rise vnto thy seruice the next day, and all the daies of our life: & when death it selfe shall come (from the which it is as easie for thee to raise vs, as from bodily sleep) we may rest in hope of that moste ioyfull resurrection, wherein our bodies shal awake vnto that euerlasting day, whiche shall neuer bee interrupted with any darkenesse: when we shall bee made partakers of the inheritace of the Saintes in light, in that moste blessed Citie, the heauenly Hierusalem: where shall be no need of candle, neither of the Sunne, nor of the Moone, to lighten it: for thy glorie O GOD, shall lighten it: and thy sonne the Lampe shall be our eternall light. Vnto the which moste glorious light, and kingdome of thy deere Sonne, we beseech thee bzing vs, for the same our Sauour Iesus Christs sake: vnto whom with thee, and the holy ghost be all honoz and glozie, now and for euer, Amen.

FINIS.

